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# ACTA ET DICTA

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*A collection of historical data regarding  
the origin and growth of  
the Catholic Church  
in the Northwest.*

*"Colligite fragmenta ne pereant."  
(Joan. VI-12.)*

*Published by*  
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# The St. Paul Catholic Historical Society.

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The St. Paul Catholic Historical Society will appreciate and gratefully acknowledge all objects of historic interest, communications, documents, or papers. relating to the history of the Catholic Church in the Northwest.

The names of contributors will be printed in the Acta et Dicta.



# Table of Contents.

## REPRINTS FROM ORIGINAL DOCUMENTS.

The Cretin Collection—Continued.....	183
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## HISTORICAL PAPERS.

The Kensington Rune Stone, Rev. Francis J. Schaefer.....	206
Rt. Rev. Henry Cosgrove, D. D., Bishop of Davenport, Iowa, Rev. George Giglinger.....	211
Groseilliers and Radisson, Rev. Francis J. Schaefer.....	219
Parish of the Holy Beqeemer, St. Paul, Minn., for the Catholics of Ital- ian Descent, Rev. Francis J. Schaefer.....	241
CHRONICLE OF CURRENT EVENTS.....	257
NECROLOGY OR OBITUARY NOTICES.....	309
THE LIBRARY, a partial list of its contents.....	323
THE MUSEUM, Objects of historical value .....	325
ACKNOWLEDGEMENT .....	326

## Illustrations.

The Kensington Rune Stone.....	206
Henry Cosgrove, Bishop of Davenport.....	210
Lake of The Woods, Fort St. Charles.....	240
Section of Beltrami County with Fort St. Charles.....	240








REPRINTS  
FROM  
ORIGINAL DOCUMENTS.

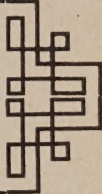








# ACTA ET DICTA.



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VOL. II.

JULY, 1910.

No. 2.

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## The Cretin Collection.

CONTINUED.

Translation made from the original letters in possession of the St. Paul Catholic Historical Society.

### REV. J. CRETIN TO HIS LITTLE NIECE.

My dear little Marie,

You are still rather young to receive letters from this great distance; will you be able to read this one? Oh, no, you will say, the writing is too small. Well, I hope that next year you will be able to write me a very nice little letter. But in the meanwhile press in to service the eyes of your papa, or mamma, or your cousin to read what I am about to say to you.

I believe that this evening you intend to wish a happy names-day to your kind Tatan, who is taking such good care of you, is teaching you to pray, to love the good God, to read, to write, to embroider, etc. Express to her the good wishes on your part and on mine. But what present are you going to give her? Give her a little present from me, but in such a way that she will not know where it comes from. You will find in this large box a picture, this you will pre-

sent to her during or after her supper. First you and Josephine will sing these little verses; Josephine knows the melody—she knows so many. Later on when you will look upon this picture, you will think of your uncle; you will often pray for him as well as for your Tatan, who will leave you the picture after her death. Try always to be a good child, and I shall love you very much; the good God will bless you; always be obedient, devout, never naughty; behave well in church; love your papa, your mamma, your grandpapa, your grandmamma; pray for them every day. Give them all my greetings. Your loving uncle is writing to you.

J. CRETIN.

Give this letter to your Tatan after you have presented her the picture.

REV. J. CRETIN TO HIS PARENTS.

Ferney, Jan. 1, 1837.

My dearest Parents,

Behold my New Year's wishes; I enclose them in the same letter for the whole family.

First I address myself to you my dear Father; you as father have a particular right to my love and gratitude; you are entitled to these sentiments because of your advanced age, and above all on account of your great kindness and love you have always manifested towards me. May God bless you a thousand times! May He preserve you to your children many years to come! May He grant you good health, patience, and resignation in the midst of infirmities which always accompany the age you have reached! May your old age be like the evening of a cloudless, serene summer-day! May the love, the friendship of your children, their virtues, success in their enterprises, their spiritual and temporal prosperity be for you like the fragrance and perfume of sweet smelling flowers! Finally, may your happiness here below be but a fore-taste of the



heavenly beatitude which is awaiting you in the next world! These are my wishes. I shall pray to the Lord every day that they may be granted to you.

And you, dearest mother, who still love your children with the same tenderness which you showed them when they were still in the cradle, what can I say to prove to you that I still love you most tenderly, to convince you that I feel most deeply all that I owe you? Sentiments of gratitude and affection can be better felt than expressed in words. I shall pray to God that He might repay you for all that I owe you; I shall ask Him a long life for you, good health, patience, peace of heart, and above all, the heavenly bliss in the next world.

You my brother shall not be forgotten; I shall not exclude you my sister-in-law. Do not entertain any doubt regarding my affection toward you; rest assured that it is my desire to see you happy and contented, successful in your undertaking; I wish you peace, consolation in all the tribulations in your family, and above all in the religion which leaves no sorrow without soothing balm. No one is more anxious than I that perfect understanding, sincerest affection reign among us all; I shall do everything in my power to preserve the same.

There is no need of assuring you, my dear sister, of my deep affection for you; I know that you are convinced of my love towards you. I shall content myself to express only a part of the good wishes I formulated for you. I shall not wish you insignificant trifles,—a beautiful house, a long life, good health, and other passing and changeable things of this kind; I know that you are better instructed and more enlightened than many others. For this reason I shall content myself to wish you patience and resignation in your sorrows, the love of the cross, all virtue, and heavenly beatitude at the final reckoning. May we soon meet there.

I have not forgotten you my dear little Marie; may you like the Infant Jesus grow everyday in wisdom and in age; preserve your

whole life the innocence which now constitutes your happiness; guard against vanity; those who praise and flatter you are not your friends; on the contrary, they do you a great deal of harm; they do you the same injury as they would to a flower by pouring boiling water over it. Think of your immortal soul rather than of your body which will become the food of worms. Love your papa, your mamma, your grandpapa, your grandmother, and the kind Tatan who is instructing you with so much care and gentleness. Pray for them frequently and do not forget your uncle. Wish a happy New Year for me to all your uncles, aunts, and cousins; when an opportunity offers itself I shall send you a nice present.

Express my New Year's wishes to Josephine if she is still living in our home. Tell her to be a good girl all her life.

Good-bye dear Parents, may God grant you all my wishes, and may they please you. With love and affection.

J. CRETIN.

#### REV. J. CRETIN TO HIS SISTER.

Ferney, Jan. 30, 1838.

My dear Sister,

I am writing to you not only to console you, but to ask you to console the others. I intended to write to my Father, but I came to the conclusion that my words placed into your mouth would be more efficacious than a mere letter. Since I received your last letter, I was very much agitated; I have not closed an eye in the night from Saturday to Sunday. I already had sad forebodings; I imagined that I heard the moanings and the hard breathing of my poor mother, I fortified myself by my faith for the sorrowful sacrifice the Lord would demand of me; I prayed to God to soothe this sorrow by according abundant graces to our mother in her agony. On Monday all masses here were said for this intention. I had to go to Geneva to sing High Mass there, as the parish celebrated the pat-



ronal feast; during this whole most painful journey my thoughts were constantly with my mother. I recommended her to our Lord during the Holy Sacrifice; but at that hour she was no more.

I hoped to receive a letter from you on my return in the evening. I waited patiently till this morning; when the mail-man came I went to open the door for him, he gave me a letter which I dared neither to gaze upon nor to open. I began to pray and to ask of our Lord resignation and some consolation at the sad message that the letter undoubtedly brought me. I cast one glance at the envelope and understood only too well the whole situation; immediately I went to church to pray for our poor mother; there I opened and read your letter; it brought me some consolation in my grief, as I learned from its perusal that our mother had been able to receive all the consolations of her religion, that death did not take her away unexpectedly; that she spoke of it and foresaw it, and that she preserved the greatest confidence in God's goodness. Alas, how many there are even among those seriously ill, who are unexpectedly taken away by death; those who entertain false hopes even to the last breath.

It is a source of the greatest consolation to know that you were able to be near her. Your absence here was made tolerable to me by the thought that you would be of help to our dear parents in their last days, especially in spiritual matters; for this same purpose you sacrificed the sweetness of solitude to enter again into the world.

When you were here I was constantly in dread lest our parents fall ill, and you would not be near them to speak to them of God, to exhort them to patience, and resignation to the will of God. I always looked upon you as their guardian angel. Did you ask mother to bless you and me? I should indeed be happy to have seen my mother once more in this life, to be witness of her last agony; but I could not leave here without serious inconvenience, and I feared that I should either come too late, or hoped that the danger might not be so immediate. Did she understand you when you excused me to her?

I hope that God will show mercy to our poor mother and shorten the time of her suffering in purgatory; the reason for my hoping this, is the fact that she always preserved a firm faith, she was always most kind-hearted and charitable, and constantly practiced the virtues of humility and meekness. God again and again promised to be merciful to a humble and contrite heart. Oh, how unfortunate are the proud—particularly in the last moments of their life! This sin of pride above all others, is the greatest obstacle to a sincere conversion and to God's mercy. God tells us that He prefers a humble sinner to a proud just man, who relies in his own strength. But let us not lose sight of our deep misfortune. This death will be a great lesson to us all; I made the resolution to think of it frequently, I shall keep this inevitable event constantly before my mind; in this thought I shall endeavor to perform all my duties better. I hope that the people in our neighborhood will profit by it. Let us pray often for our poor mother. You are aware of the great benefit derived from the devotion to the souls in purgatory—to all those who practice it. I shall many days in succession offer up the sacrifice of the Mass for the soul of our departed mother. To-day, I believe, you are performing the last rites to her mortal remains. I accompany her in spirit to St. Bartholomew's. When I come to Montluel I shall never fail to visit the cemetery and pray for her soul; I shall more frequently visit that cemetery in the future. When the weather will be favorable take little Marie there from time to time; these visits will teach her humility and devotion.

I wonder whether the death of my mother will bring about any change in our home; it will certainly create a great void there; this will be remarked more and more every day. I do not understand how my brother should think of causing you any trouble. Oh, how happy he should be that you are taking care of his children; he will never sufficiently appreciate the good work you are doing for him. Give my most tender greetings to my father; let him not grieve like those who have no hope. Take good care of him; he will love you



all the more for it. Your pious exhortations will be of great service to him in the present affliction. I imagine him overpowered with grief; I see him in his silent gloom; large tears flowing from time to time from his eyes. Console him.

Good-bye my beloved sister; we no longer have a mother on this earth, the one in heaven still remains, the mother who was the protectress and patroness of the one we lost.

If you find a suitable crepe at Montluel send it to me, so that I may have some external sign of my sorrow. I shall have a few lines published in the papers concerning my mother. Good-bye to all.

Ferney, June 21, 1838.

My dear Sister,

I was rather astonished to learn that my letter arrived at such a late date; most probably it was forgotten. I forgot to inquire of you whether Miss Schoumann had brought you your apron. I am very happy to hear that harmony, as far as I know, reigns in our home. Let us always pray for this. Wish a happy names-day to my brother from me; with all my heart will I wish it to him here before God. I hope most sincerely that he laid aside the prejudices he could have entertained against me; let him always work for God and in all his enterprises let him have God before his eyes, then he will always be satisfied, whether he is successful or not; let him not give too much care to the amassing of earthly riches. Take good care of my father; if he takes care of himself he will be spared us a long time to come. Please, forward the inclosed letter to Miss Andre. Our procession last Sunday was very well attended. I shall spend to-morrow in retreat; pray for me. We celebrate to-day the feast of Aloysius Gonzaga. The servant is bringing you my photograph—the pastor of Personnet did not alter anything on it; he merely varnished it. He told me that he desired to retouch it in parts; but this would require an hour's sitting; but I had neither time nor inclination to pose before him. The crop is very promising around here. If my brother

is willing to send me two barrels of wine with the coachman—I shall take it and pay him 30 francs a barrel; wine is disappearing.

I am sending you some verses; let Marie sing them; you know the melody—it was sung here at the distribution of prizes: “At last the happy hour of vacation is at hand.”

Greetings to father and sister-in-law.

J. C.

REV. J. CRETIN TO HIS SISTER-IN-LAW.

Ferney, July 11, 1838.

My dear Sister-in-law,

It is indeed a long time since I have written to you; you will perhaps be of the opinion that I had entirely forgotten you; but be assured that this is not at all the case. For sometime past I had already intended to write you, but I came to the conclusion that it would be better to wait until your names-day—and now, in spite of my good intentions, the letter will not reach you in time. I thought that it was only the 9th day of the month—but it is already the 11th; only last night when I began to say the office of St. Benedict did I become aware of the fact. I then offered up prayers for you; in spirit I associated myself to those who prayed for you at Montluel; this morning I offered up the Holy Sacrifice of the Mass for you. I know that you assisted at the Holy Sacrifice to merit the protection of your illustrious patron-saint, the great St. Benedict, the abbot of Monte Cassino, and founder of a very famous order. I asked for you the admirable virtues of that magnificent model of a virtuous and wise woman described in Sacred Scripture, in the Book of Ecclesiasticus. Here are some passages taken from the 25th and the 26th chapters: “With three things my spirit is pleased, which are approved by God and by men: the concord of brethern, and the love of neighbors, and man and wife,—happy is the husband of a good and virtuous wife—for the number of his years is doubled. A vir-



tuous woman rejoiceth her husband, and shall fulfill the years of his life in peace. A good wife is a good portion, she shall be given the portion of them that fear the Lord. Rich or poor, if their hearts are good, their countenance shall be cheerful at all times \* \* \* A holy and shamefaced woman is grace upon grace. And no price of gold is worthy of a continent soul. As the sun when it riseth brings joy to the world, so the presence of a good wife spreads joy and peace around her house. Her children are held in admiration, men envy the happiness of her husband. As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman: she is diligent, she rises early, she speaks with sweetness and kindness; she loves silence, and gives edification to her neighbor by her prudent conversation. Virtue is her ornament and her real beauty." These are indeed beautiful virtues. You, no doubt, possess many of them; endeavor to grow in them, and to increase their number. Remember, that it is not I who speak thus, but God Himself.

My brother, as I learned, is at present extremely busy; I do not understand how he will be able to attend to everything; I am of the opinion that he will have to give up one or two of his undertakings. Watch over him carefully so that he does not injure his health, and that nothing happens to him.

I do not know what his intentions are for the future; but I am much afraid that you will not be able to handle for any length of time and without inconvenience the numerous affairs you have on your hands. Always choose what is of greater temporal advantage, but especially what is of value to your spiritual interests. I was astonished to read in the last verses of the 25th chapter I have quoted, the words: "A huckster shall not be justified from sin."

Whatever we do, let us always be prudent. Give kind greetings to my father; let him always take good care of himself; greetings to my brother, my sister. I received the articles entrusted to the servant of Mr. Rousseau; I am afraid that she will not be able to

pay me a visit this year; I shall not urge her to come on account of my father. Regards to Jeanette and little Jeany; bring them up as good children. Always have confidence in me. Your devoted and loving brother-in-law.

J. CRETIN.

Ferney, Aug. 16, 1838.

My dearest Father Boissonnot,

In the greatest hurry I am writing these few words. My sister seems to be very much alarmed about my father's health. Under these circumstances she will be broken-hearted, if she learns that I am probably leaving her alone with God. Nothing has been decided upon for certain; still prepare her for a similar event in an indirect way; let me know about my father's health if you can find out about it; send me the news with the returning messenger; address me: Paris, Hotel de Nantes, Rue de bon Enfant, No. 22. Tell my sister that I wrote to you on business, and that you are going to answer the letter, if she desires to inclose a note of her own in your letter.

I gave your nephew 15 francs for his trip; he still had five francs. Please, say 15 masses for my intention. Let me know if you could without any inconvenience to you pay 1000 francs in about a month to Mr. Benoit Coste—stock-broker.

As security I shall give you a note for 3000 francs. It is against my wish that my father should be approached in this matter; I shall pay back the sum myself.

Yours truly,

J. CRETIN.

#### REV. J. CRETIN TO HIS SISTER.

My beloved Sister,

I am writing you a letter on business affairs and to give you good advice. Try not to forget anything and pay strict attention to every-



thing I have to say. (1) I do not like to begin my journey without hearing from my relatives; do write to me as soon as possible. Address the letter to Mr. Emile Frank, ship-agent in Havre, the letter to be forwarded to Rev. Father Cretin, New York. In the future you can address all letters to this kind gentleman, pay postage to Havre, letters to be forwarded to Rev. Father Cretin, Dubuque. Your letters will reach me without any difficulty in a month and a half at the latest; you will have to wait three months for an answer. (2) As a great distance will separate us in the future, I had to take special precautions to prevent any disagreement among my relatives; of these matters you will take particular care. Be careful that these things are always under lock and key, and that they do not fall into the hands of anyone. You can do the same thing in your case, provided the whole document is in your own handwriting; and you may do the same thing for me, as I have done for you. I do not know what may happen to me; I may be obliged to return to France at an early date,—disabled and weak; I shall then indeed be happy to be a burden to no one. (3) I am likewise sending you a blank power of attorney, the points are well specified, so that you will be able to have the family affairs put in order after my father's death; employ for this purpose a reliable person of your own choice; consult some prudent person before making the choice; fill out the blank spaces on the document, and address the inclosed letter. Take care that this document does not fall into the hands of some evil-minded person; the document could be turned to evil purposes. If my brother is reasonable, if he will readily agree to the proposition made to him—and in this he will save expenses—let him give us a note endorsed for the sum asked of him, then the difficult dispute concerning succession will be avoided, we shall give him a receipt; my agent will do it for me; I demand a note for 18,000 francs in my favor, and one for 15,000 francs for you: I shall not yield in the least. My uncle John and Mr. de la Grange may be able to take this matter into their hands. Give my brother to understand that the sum

must be paid in ten years; the interest are at 5 per cent and will be collected regularly every six months. It is my greatest desire that these matters be arranged quietly and without discord. Why should my brother act unjustly? It will be to his advantage to treat us as a brother. Hand over to Mr. Rousseau's servants the articles I left at Ferney. Take good care of my books; perhaps they will be of service to me later on. Good-bye, I have finished. Your loving brother.

J. CRETIN.

I forgot to tell you that I was obliged to borrow 1000 francs from Benoit-Coste in Lyons; I needed this money for my ticket and to buy some provisions. I gave him a note payable next September. I wish that neither my father nor my brother would know anything about it. If you are able to procure this sum from some source, pay Mr. Coste—and let him give you my note. You have my note for 3000 francs; subtract 150 francs interest due me. In the near future you will receive 100 francs from Mr. Tallon, a nephew of Father Loras; he intended to take a trip from Lyons to London, but did not have sufficient funds; I lent him 100 francs.

The weather is unsettled. Large steam-boats are now being built; they will make the trip from Havre to America in eight days. Then it will be easy to go there and return. Our trip will last more than a month. Write to me all the news concerning the Sisters in Ferney. I am sending you in this letter two small reliquaries for which I did not have time to procure relics; let me know if you have received them. To the parish church I donated the two Flévres vases that stood over my fireplace, likewise a statue of the Infant Jesus and some pictures. You take the statue of St. Joseph.

Our departure was postponed until to-day, Monday the 27th. I have the greatest confidence in the prayers of pious souls who will surely not forget me. You are undoubtedly making novenas for me; you will fear for my safety when you will hear a heavy wind blow; do not be afraid; let us never waver in our faith! Some day I shall



return to be near you and rest from my labors. Give my compliments to Miss Andre; a most tender embrace from me to Marie and Jenny. Tell them to pray for me when they will know how to pray; I shall never forget them.

Remember me to all my relations, my uncles and aunts and cousins. Never omit your meditation, and diligently practice the virtue of humility.

Havre, Aug. 26, 1838.

My dear Father Boissonot,

I am sending you the document of which I spoke to you; I entrust it to your prudence and discretion; help my sister with your good advice.

We are sailing to-day, Sunday afternoon, although the wind is still rather unfavorable. The day before yesterday I witnessed the wreck of a large boat near the port; the crew was saved, but the cargo consisting mostly of tobacco was lost. The boat was wrecked and lost two masts. Pray for me often. When this letter reaches you, we shall already be far from France. Console my sister to the best of your ability. I sail without having received any news from Montluel or Ferney since my departure from there. This pains me very much. There are at least 200 passengers on this boat. We are alone in the best cabin on the whole boat; we shall be able to say Mass there every day; I shall make a memento for you also. If the weather does not become more favorable, we shall be compelled to remain here for some days longer. In any case, this letter will not reach you before we have set sail. Remember me to your nephew; I am forgetting everything; let him become very devout in your home. I regret that I was unable to please him according to his expectation. Good-bye—let me again recommend my sister to your care; may she ever remain virtuous. Pay postage on this package only from Lyons. I shall prepay postage to Puy in Lyons. Address me: Rev. Father Cretin, Dubuque, care of Mr. Emile Frank, agent, Havre. Pay postage to Havre only. Yours truly,

J. CRETIN, priest.

## REV. J. CRETIN TO HIS NIECES.

On Board the Pack-Boat New York, Aug. 28.

My dear Nieces,

I shall employ the leisure time afforded me by the trip to write a few lines to you. Now that you are grown up young ladies and have received an education it will give me the same pleasure that it does to you to write to you from time to time.

Only a few days ago we bade each other good-bye—but a long distance already separates us. Three days more and we shall reach the American shore. The weather was very agreeable up to the present. Let us hope that with God's help we shall land safely.

Would you like to have an idea of the trip on a large ocean steamer? Listen: Imagine a large boat three stories high; the upper story is used as the upper deck or promenade; the second, the saloon and refectory; the third, as a dormitory divided into a large number of small rooms. In the center of the ship there is a large and powerful steam engine provided with iron wheels more than thirty feet in diameter. The engine uses up more than 1800 francs worth of coal every day. Imagine what quantities are necessary for 15 or 20 days journey—the boat going night and day without interruption. Four men are constantly employed to shovel coal into the furnaces. On a fixed day there embark in this boat about 60 first class and about 100 second class passengers; the former pay about 1000 francs each; the latter are separated from the former; their compartments are not as comfortable as those of the first class. Persons of all nationalities assemble in the ship: French, German, Americans, Mexicans, etc. Each one arranges the cabin assigned to him, to his own liking; they have to spend about two weeks in the same. The first signal for departure is given: parents, friends who accompanied the passengers on board the ship bid one another a fond farewell, sometimes tears are shed, they separate and the boat begins to move. Soon the sea, always more or less restless during the voy-



age, and the powerful machinery begin to shake the boat and to cast it about; in a short time sea-sickness makes its appearance; then there is vomiting, passengers become ghastly pale and most uncomfortable. Very few passengers escape the ravages of sea-sickness, still in a few days conditions become normal; the lost appetite returns, as it is whetted by the vision of dishes worthy to take a place of honor at the banquets of the most sumptuous in the capital. The table is set most luxuriously. Cut glass and silver fairly sparkle everywhere; the rarest wines are there in abundance; only one thing is generally lacking—the appetite. Gradually the passengers overcome the aversion for food, and they do honor to the meals. During the trip the passengers walk about, converse with one another, play various games, and sleep; this is the life on board of ship. Still a little fog, the smallest storm frightens the novice in sea-voyaging. The most fearless, nevertheless, are frightened by the thought that, when they are promenading on deck, looking around, seeing nothing but the immensity of the heavens and of the ocean, they are separated from the bottomless abyss by a frail wooden box; the slightest accident, and we could be consumed by fire in the midst of ocean waves, or we might disappear in the depths of the ocean without leaving the slightest trace behind. It happens sometimes that we meet other ships going to Europe; salutes are exchanged, and if not too far apart, they hail each other. We had the opportunity of celebrating Holy Mass several times during the voyage, especially on Sunday, the Mass was said in the captain's compartments. We expect to come in sight of land to-morrow and land Thursday morning. We could not sail from Cherbourg earlier than at two o'clock on Monday morning. The boat was not ready; at 7 o'clock Sunday evening there were still 160 workmen busy with preparations. This haste was the cause of much confusion on board during the first days of the trip; a good many necessary matters were overlooked. Two days we are suffering from great heat; this is very remarkable for this latitude and for this time of the year.

In spite of all efforts to make the trip agreeable to passengers, the sea-voyage is by no means a pleasure trip, and I shall never advise you to undertake it. If you are still in the convent, give my respects to the ladies who are so solicitous for your welfare, and carefully put to practice their wise councils. When you are on vacation, avoid all idleness, because it is the cause of all sorts of evil. Amuse yourselves, but always in the Lord, and with moderation; be humble and devout. If you begin to assume airs, you will surely be lost. God is displeased with the proud; He humiliates them by permitting them to fall into the basest faults. It is my ardent desire that you should never cause the least sorrow to your relations; they will ever be pleased with you if you are always really devout, and if you will make the salvation of your souls your first care. Oh, how uncertain and short is this life! Shall we ever meet again? An immense distance separates us, and the least thing is sufficient to put an end to the life of one or the other of us. I hope, however, to visit Montluel again! After a few years I shall be of no use to these missions; in this country asylums for disabled priests are unknown. Well, pray frequently that God may bless my work in the ministry, and, if it be His holy will, to let me live a few years longer. My kindest regards to your father and mother, your grandmother, uncle and aunt. Believe me ever your devoted and loving uncle,

J. CRETIN.

REV. J. CRETIN TO HIS SISTER.

Dubuque, Feb. 21, 1841.

Quinquagesima Sunday, 9 o'clock in the evening.

My dear Sister,

The thought of you has frequently entered my mind to-day; I do not know whether it is your good angel or mine that inspired me with the thought that I have neglected you somewhat. For a long



time I have given up my Sunday correspondence with you; this was an additional sacrifice I decided to make; but I finally came to the conclusion that it would be wrong to divide one's own penance with other people. I, therefore, allow myself the pleasure to converse with you, both to console you and to satisfy my own wish. Your letter of the month of November reached me only in the month of February. I at once set about answering the letter, as I thought that a second one would soon arrive, since you told me that you wrote every month. I acknowledge the receipt of the letter which Mary finally wrote to me at your suggestion. I think that she is a good child; still I expect more positive assurance of her good conduct. One part of your letter annoyed me somewhat: the passage in which you say that to your regret you discovered a lack of confidence and affection towards you on the part of one who in reality possesses them to a very high degree up to this time. I consider this the work of your imagination, or perhaps of your serious meditation coming upon you as a most painful trial. If you consider yourself alone and abandoned by the whole world, then surely you have reason to be sad. But are you not aware of the fact that we have a most efficacious consoler who is always ready to listen to us, ever ready to receive our petitions and to hear our sorrows. Go to him and tell him that he is in conscience bound to listen to you and to grant your petitions, as you have no other person in the world to whom you could open your heart. He will receive you graciously and give you consolation. But, let me repeat once more, in everything show the greatest simplicity and righteousness of heart. Be prepared for everything, then nothing will surprise you, except it be that there is still some one good enough to deign to think of you and to be interested in you. Do we deserve anything but contempt? In the midst of humiliations to which I am subjected I find great consolation in the thought that, if justice were meted out to me, men would be justified in kicking me out into the muddy streets and stoning me. Humility, charity, modesty: these three words contain a wealth of meaning; let us often meditate on them.

Let us glory in being nothing; and let us desire nothing that would tend even in a remote way to make us beloved and esteemed by men. Only a short time of patient resignation and everything will come to an end. Oh, how rapidly time passes! Eternity will be without end: let us often meditate on it!

Let me briefly mention a few matters of a less serious nature: you are enjoying beautiful spring weather in Europe. Here we have no spring. The last three days the weather has become somewhat more mild; it is beginning to thaw; the Mississippi, however, is still as solid as a new bridge, and is used as the main road for teams. I do not look forward with pleasure to the return of summer, because its unbearable heat brings with it all kinds of sickness, and serpents which are much more to be feared than the wolves that even last night howled under our windows. To-day I am very much disturbed as I had to pass the day without any appreciable suffering. The way of the cross alone leads to heaven; the cross I have to bear is indeed very light, but if God had found me sufficiently strong, he would make it heavier. He spares me on account of my weakness. Happy those who have to suffer to merit His love. This evening I made this clear to a poor sick person—who could never before understand this point. Good-bye for this evening!

The 28th and the last day of February. My dear Sister, I was right in thinking that your second letter would soon reach me. Your letter of January the first arrived the day before yesterday; it brought me your New Year's wishes. I accept them with all my heart; sincere thanks for them to you, to Marie, and her sister. Instill into their minds, as much as it lies in your power, the fear of God, and lay into their souls the foundation of solid and true virtue; now, you know yourself that no solid virtue is possible without the foundation of humility. Teach them great love of modesty, sincerity, simplicity; I am afraid that you are slightly at fault in this respect, without being aware of it. Everything that pertains only to vanity, flatters their love of self, everything that exalts them in the eyes of the world



and tends to elevate them, be it ever so slightly above their station in life, would be of the greatest harm to them for this life and for the next. You, as well as many parents, should put little trust in the exaggerated affection for children; as otherwise, wishing indeed nothing but their welfare, would in reality do them very little good.

Do not be displeased, I beg of you; I am telling you in all sincerity my views on the matter; I am not at all in favor of those lessons for which you spend so much money. (1) Because Marie is as yet entirely too young; it will take many months' pay until she will really learn anything of this kind. (2) Her station in life does not permit all these niceties of education—which are generally more harmful than useful. I am certain that many people at home think the same way as I do. Teach them simplicity of taste, the love of retirement, the displeasure and hatred of praise. Keep them near you as much as possible. Teach them to make simple garments and wrappers for house-use. These things will be more useful to them than all worldly accomplishments. Endeavor to bring them up as good housekeepers; wherever Providence calls them, this will be more useful to them than all else. Teach them early to keep everything in order, always to be modest and clean themselves, as well to have order in their rooms, to repair clothes, to cook, to prepare some medicines generally recognized as useful in certain cases of sickness, to prepare some special dishes, to care for the sick, to cultivate a vegetable garden, and to raise flowers. All will be lost, if you flatter their self-love; let them do some good work in order to detach themselves from the love of worldly things; frequently speak to them of the poor, visit the poor and sick with them. I shall not keep the 10 francs you mention; I commission Marie to give them for me to two poor families who may have the sick to care for. Those constantly begging are not always most deserving of our assistance; there is a great satisfaction in being able to give assistance and to help certain sick persons. My idea would be that Marie spend in good works half of the sum now given out uselessly for painting and music; in the end she herself

as well as you will have more satisfaction in spending the money in this manner. I ask this sacrifice of you for the love of Jesus Christ and for the love of me. Do these good works in order that God might assist me and enable me to do some good here, and if it be His holy will, to meet you again! Your prayers, and alms given for this purpose will be of great service to me. It would please me very much, if you could have a mass said for my intention in the church of Notre Dame on the first Saturday of every month: you could receive holy communion at that mass. I shall repay you abundantly for this service. Forgive me, that I speak to you of these things. I have finished for this evening; it is already late; we have entered on the holy season of Lent four days ago: I do not as yet feel its effects. I shall strictly observe the Lenten regulations; we eat no meat here till Easter. Good-bye, my beloved Sister—tomorrow I shall continue.

I come back to you to-day, March 2nd. Let us first speak of business matters. Three weeks ago I gave a note of 500 francs to be drawn on Mr. Verdoot de Grange in favor of Father Dapouce. No doubt, this sum will already have been paid when you receive this letter. Buy no property for yourself or for me in the neighborhood of our brother's home. You remember well how much trouble he caused you, when you acquired the title to the house in which you live at present. We should avoid all cause of quarrel and discord; property can be bought cheaper in some other part of the city. For myself I have no intention of possessing a home in this world; I shall not be caught in the snares of the evil one through the allurements of worldly possessions. It would be easy for me for a small sum to acquire possession of a large farm in the most pleasant, fertile and healthy part of the country; but let me repeat again, I came into this country for no such contemptible purpose. We are getting along fairly well on what we have here. About fifty chickens that furnish us enough eggs, and a cow that gives us two large pails of milk every day. You understand that under these conditions we can easily get along during Lent. We eat no meat, although for the faithful only Wednesdays

and Fridays are days of abstinence. You will have to wait till Pentecost for another letter from me; I shall not write again till after Easter; I shall have no time. Pray often for me and rest assured that I shall not forget you. I do not forget the good people of Montluel and Ferney that still remember me. In your next letter you must give me some information regarding Miss Schurman's sisters, and of my former parish in which I always take the greatest interest. The superioress of the community will be able to tell you in a few words everything that may be of interest to me. Good-bye; employ this holy season to good advantage. Divine Providence sometimes manifests itself here more strikingly than in Europe. We have had most tangible proofs of it with sinners who remained obstinate in spite of our most tender admonitions. Sudden and terrible death took them away without warning; a number of them met their death as a result of dances conducted according to European fashion. It is indeed very sad for a native of France to find all over the United States his own countrymen in a state of depravity bordering on madness. These are the true disciples of Robiespierre. It can truly be said that their fathers banished from France by a public curse inspired them with a fury and an eternal hatred of God and His ministers. Nothing similar is met with in other nationalities. Furthermore, they are just as ignorant as our government officials of '93. Such men drag down the fair French name to the lowest depths in the eyes of all honest men. I was often asked whether all the French were the same in France. You are well aware that this is not the case; virtuous families are still found, who have in the past received a good education.

Much to my regret there are no more Indians here to be converted; I have under my charge only civilized people such as they are; I remark, however, a gradual change for the better. Intemperance is rapidly disappearing; saloons are being closed and beginning to disappear altogether: Oh! if this would likewise be done in France. The law will soon have to interfere to prevent the complete debasement of youth. Temperance societies grow and flourish in this country; a vow



is taken never to drink a single drop of any intoxicating liquor; as a rule this vow is faithfully kept; and the members of these societies enjoy good health. I have not tasted wine for more than eight months; and still I am in perfect health. Miners and farmers now drink only water and they are stronger than before. It is a great mistake to consider wine as absolutely necessary. Vineyards might just as well be abandoned: in ten years their product will have very little value. Good-bye, my dear Sister, take good care of yourself.

Greetings to all those who still remember me in their prayers. I never forget my relatives and friends and those good souls who still take an interest in me. Good-bye; excuse my scribbling; you understand that the disorder of the letter is due to the hurry in which I wrote. In the next letter I shall enumerate those things that I need and can use.

Your affectionate brother,

J. CRETIN.

Here we still have severe cold and plenty of ice: the Mississippi has not yet begun to open up.

# HISTORICAL PAPERS.

## The Kensington Rune Stone.

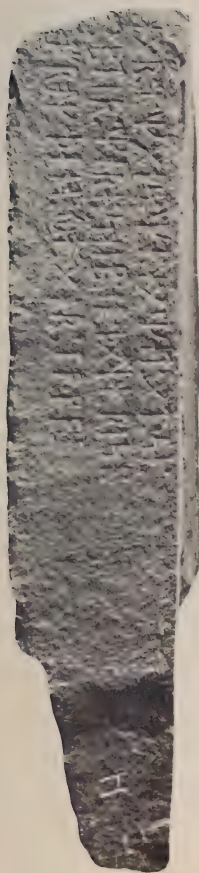
**I**T WAS in August, 1898, when a Swedish farmer, by the name of Olaf Ohman, was busying himself in clearing a tract of his land, situated about 3 miles in a northerly direction from Kensington, Douglas County, Minnesota. While uprooting a poplar tree, about 8 or 10 inches in diameter, on the side of a morainic hill, he discovered a stone, which has been and still is the subject of widespread interest and discussion.

The stone is about 30 inches long, 16 inches wide, and 6 inches thick, and weighs about 230 pounds. It is a graywacke, of dark gray colour, evidently rifted from some large bolder of the glacial drift, which forms the surface of all the region. On the face of the stone and on the side there is an inscription in strange characters, which were believed and have since been proven to be runic letters, such as they were in use, centuries ago, among the Germanic and Scandinavian nations; the inscription on the face contains 9 lines, and that on the side 3.

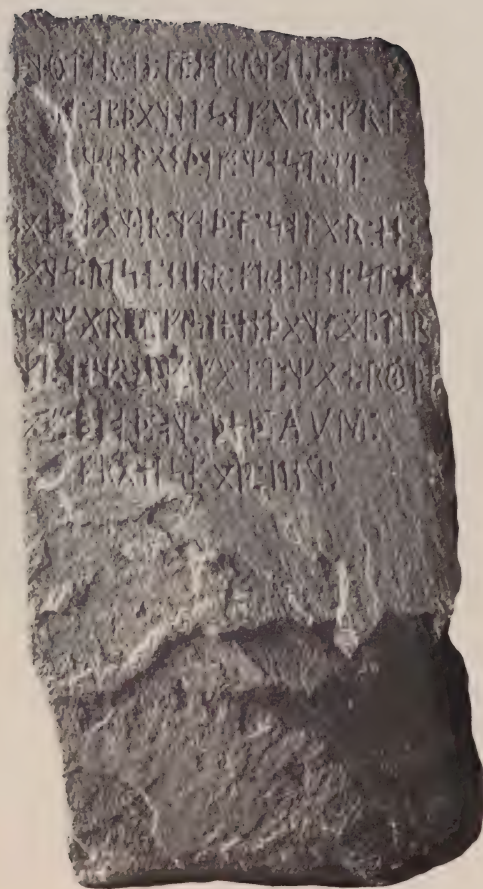
As there was no runic scholar in the neighbourhood of Kensington, the stone was sent to the professor of Scandinavian literature in the University of Minnesota, and to other Swedish, Norwegian, and Danish scholars in Chicago. They deciphered the inscription; but as it contained the account of an exploration to that spot by Norsemen in the fourteenth century, it was generally considered as a fraud of recent date. And thus the stone was returned to its owner, who used it as a step to the door of his barn.

A new examination of the inscription was made afterwards by Mr. Hjalmar Rued Holand, a graduate of the University of Wisconsin, and an efficient scholar of Scandinavian history and literature. While





SIDE VIEW



FRONT VIEW

THE KENSINGTON RUNE STONE.



preparing a history of Norwegian immigration to the United States, he traveled extensively among the Norwegian settlements in the Northwest. In August, 1907, he happened to be in Douglas county; there he learned from Mr. Ohman the circumstances of the finding of the stone and obtained it from him for further study. The result of his researches was presented in an elaborate paper, read at the monthly meeting of the Minnesota Historical Society, December 13, 1909.

The inscription, as interpreted in English by Mr. Holand, reads as follows:

"8 Goths (Swedes) and 22 Norwegians on an exploring journey from Vinland very far west. We had a camp by 2 skerries (rocks in the water) one day's journey north from this stone. We were out fishing one day. When we returned home, we found 10 men red with blood and dead. A V M (Ave Maria, or Ave Virgo Maria). Save us from evil."

"We have 10 men by the sea to look after our vessel, 14 (41?) days' journey from this island. Year 1362."

We learn from this account, that 30 Swedish and Norwegian explorers came to the central western part of what is now Minnesota on a journey of exploration made in 1362. Their starting point was Vinland, a country along the eastern coast of North America. They put up a camp near a lake, at the point of which were found two rocks in the water; the camping place was about a day's journey to the north from the spot where the stone was found. One day they went out fishing on the lake; and when they returned to their camp, they found that ten of their men were killed by savages. Thereupon they packed up their belongings and departed in all haste, at first in a southerly direction. After having traveled for about a day, they rested on an island, carved into a stone the record of their journey, and addressed a prayer to the Blessed Virgin Mary to save them from further evil. Their ship was left by the sea in the custody of ten men, at a distance of about 41 days' journey. (The rendering of the numerals indicating the distance to their ship is not altogether certain; they



might mean 14 or 41 days. However, 41 seems to be the more probable.)

The great question in connection with the Kensington Rune Stone is, whether the inscription be genuine, i. e., whether it be really a record left there by Scandinavian explorers in the fourteenth century. It may be said at the very outset, that direct evidences or testimonies in favour of its authenticity are lacking; and, to judge from the nature of the case, they probably will never be found. All that can be done, is to gather a certain number of reasons or facts, which will make it likely, that the monument is really what it claims to be.

The idea of a recent fraud seems to be excluded by the circumstances of the place. The stone was lying flat with its rune-inscribed face downward, was thinly covered by the surface soil; and over it had grown a poplar tree, which had sent its main roots down at one side of the stone, while another large root crossed the stone and then passed down at its opposite edge. All the roots that covered the stone, were flattened on the side nearest to it; and the tree, according to a general estimate, was about 40 years old. Hence the stone was in its position at least since about the year 1860; a time when there were no white settlers within 100 miles of the place, and the nearest railroad was 400 miles away.

The journey itself of these daring Norsemen into the interior of the American continent is not at all impossible. It is a matter of history, that the Norsemen visited the coast of North America, a section of which they called Vinland (land of wine: either New England or Nova Scotia) from the abundance of wild grapes found there. These visits commenced about the year 1000, and continued for several centuries. Whether any permanent colonies were founded or not, is yet a matter of dispute among scholars; but at any rate it is all but certain that the expeditions were equipped with a large number of men. Why should not some of them, during a longer sojourn in Vinland, undertake a journey of exploration into the interior of the land, which offered to them such large treasures in natural resources?

The most important matter to be examined is the language and the style of the inscription. Mr. Holand is satisfied that both are in perfect harmony with the Scandinavian documents of the fourteenth century, with which he compared the inscription of the rune stone. One particular feature seems to bear out his contention: the salutation addressed to the Blessed Virgin Mary, the Ave Maria, which shows the childlike faith of the people in the Middle Ages, the habit of having recourse to the Mother of God in all circumstances, particularly in times of need and distress. The Norsemen of the fourteenth century were one in faith with the Catholics of other countries of Europe; and hence they had the same customs and devotions. It was only after the rise of the Protestant Reformation, that they were torn away from the unity of the Catholic Church. If a Scandinavian of our own time had perpetrated a forgery, he would scarcely have thought of placing the invocation to the Virgin Mary on the stone, because anything like a devotion to the Saints is entirely foreign to the mind of Protestants.

However, it must be said, that not all the scholars of Scandinavian language and literature agree with Mr. Holand. The inscription has been submitted to learned men both in the United States and in Europe by the Museum Committee of the Minnesota Historical Society; and their verdict must be awaited before a complete and satisfactory conclusion may be reached regarding the merits and the value of the runic inscription on the Kensington stone.

Concerning the probable route taken by the explorers, Professor Andrew Fossum, of St. Olaf College, Northfield, Minn., has given an interesting theory in the "Norwegian American," Northfield, Minn., October 22, 1909. According to it the travelers set out from Vinland, passed through Hudson straits into Hudson bay, left their ship near the mouth of Nelson or Hayes river, made a canoe journey into lake Winnipeg, along the Red river to its first series of strong rapids and falls, terminating a few miles below Fergus Falls, and thence crossing the country, probably by streams, small lakes, and portages, some

20 miles southeastward to Pelican lake. For this inland journey 14 days might be sufficient, provided the travelers were on the road for about 15 hours a day, and were not hampered by special difficulties. Still it is rather a short space of time for such a long distance; and hence the rendering of the numerals in the inscription by 41 days is altogether more likely.

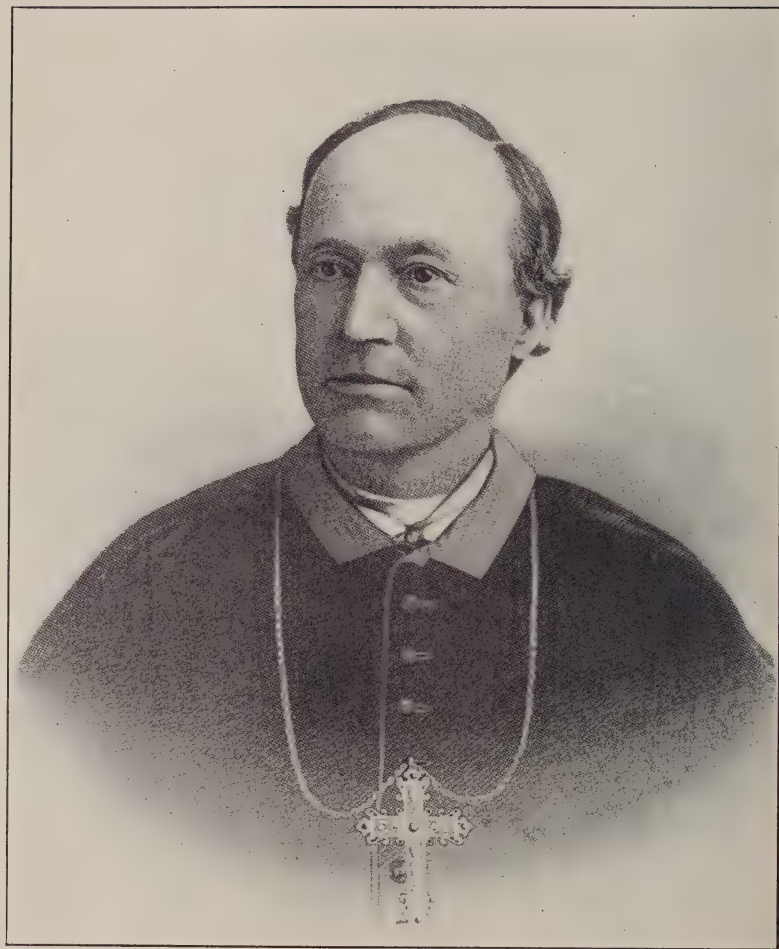
Interesting accounts of the rune stone and the questions connected therewith may be found in "Harper's Weekly," October 9, 1909, from the pen of Mr. Holand, and from that of Mr. Warren Upham, Secretary of the Minnesota Historical Society, in "Records of the Past," January-February, 1910. The stone itself is kept in the Museum of the Minnesota Historical Society, at the new Capitol Building, St. Paul, Minnesota.

St. Paul, April, 1910.

FRANCIS J. SCHAEFER,  
The St. Paul Seminary.







Henry Casperson  
Bishop of Davenport

# Rt. Rev. Henry Cosgrove, D. D., Bishop of Davenport, Iowa.

## A Biographical Sketch.

**R**T. REV. HENRY COSGROVE was born in Williamsport, Pa., December 19, 1833, and was the oldest of seven children, three boys and four girls. His parents, who came to Pennsylvania from Ireland, were devout Catholics; and young Henry was trained by them to habits of piety and religion. His soul was filled with genuine delight, when he was allowed to serve God around the altar as an acolyte. At the same time he received the first elementary education in the schools of his native place. A striking example of his industry is found in the fact that he learned the elements of the Dutch language from the inhabitants of a Dutch settlement, where his father owned a small mine; and he obtained such a control of it, that even in later years he was able to hear confessions in that tongue.

When Henry was eleven years old, his parents left the state of Pennsylvania and came west. After a long and tedious journey they found a flourishing Catholic community on the western bank of the Mississippi river, in Dubuque, Ia.; and they settled there. The saintly Loras was then Bishop of Dubuque, and the Very Reverend Joseph Cretin, afterwards first bishop of St. Paul, the Vicar General. Henry was at once numbered among the acolytes of St. Raphael's Cathedral, and his alertness and piety attracted the attention of both the Bishop and his Vicar General. The great desire of Henry's heart was to become a priest, and he manifested it to the ecclesiastical superiors of Dubuque. His first teacher was Father Cretin, who upon being made Bishop of St. Paul, adopted him as the first student for the new diocese. Henry made the journey to St. Paul, but did not stay long, since he longed for his home in Dubuque. The College and Seminary education was commenced at St. Bernard's Seminary, Table Mound,



near Dubuque, Ia., and was continued at Barrens and Corondolet, Mo. Among his professors were the Reverend Fathers Hennessy and Feehan, later Archbishops of Dubuque and Chicago, respectively. Bishop Loras had intended to confer the ordination to the priesthood on the young Levite, but as infirmities prevented him from active work, Henry Cosgrove was ordained priest by the Rt. Rev. Bishop Clement Smyth on August 27, 1857, in St. Raphael's Cathedral, Dubuque, Iowa.

Father Cosgrove's first appointment was to the parish of Independence, Ia.; but on the day he was to leave for his mission, the Rt. Rev. Bishop of Dubuque received a letter from Father Trevis of Davenport, Ia., who asked for an assistant. The arrangement was then reversed; and Father Cosgrove became the assistant to Father Trevis at St. Marguerite's Church, Davenport. This incident changed the whole career in Father Cosgrove's life. He was never assigned to any other parish; for upon the resignation of Father Trevis, in 1861, he became pastor of this church. Under his wise administration and untiring zeal St. Marguerite's congregation became a model parish; the church was enlarged, and a substantial brick school house was erected; and the spiritual needs of the flock were attended to with great care. The flourishing condition of the parish and the religious zeal of Father Cosgrove attracted the attention even of the non-Catholics. A prominent Judge of Davenport made the remark one time, that Father Cosgrove seemed to live in a higher world, his feet barely touching the earth.

In his relations with the people of other denominations he was always very amiable; and in this way he succeeded in dispelling much of the prejudice, that existed against the Catholic Church in Davenport at the time. His labours were not restricted to the narrow confines of the parish. He acquired a great deal of merit in agitating the question of encouraging Catholic immigration into Iowa. In 1870 he presided over a meeting of 75 priests held in Iowa City, where the matter was thoroughly discussed. By means of judicious adver-

tising, especially in Catholic newspapers, thousands of Catholics came to Iowa, saw the inexhaustible fertility of its soil, and made it their home. Father Cosgrove was also responsible to a large extent for the formation of the "Roman Catholic Mutual Protective Society," a prominent fraternal insurance association of Catholics in the Middle West. In 1879 he presided over a convention held in Iowa City, at which the organization of this society was decided upon.

Trials were not lacking in the priestly life of Father Cosgrove, as may be seen from the following incidents. During the night of May 2, 1873, incendiaries set fire to the altar of his church; as soon as he became aware of the fact, he rushed to the sanctuary, and extinguished the fire before it had done much damage. In the hurry to reach the church he received a very painful injury from a door, which had been left open and which in the gloom of the night he did not see. Another night, on March 30, 1878, three masked robbers entered his house, made their way to his bedroom, and met his question "Who is there?" with pointing a pistol at him and with telling him to keep still. Father Cosgrove refused to keep still, cried aloud, "I won't," and threw himself forward. One of the robbers fired a pistol shot at him which went through the pillow and barely missed him; and then they fled. But the announced reward of \$3,000.00 for their capture and conviction pursued them, and was responsible for their arrest after a two months' chase. Two of them were sentenced to ten years in the penitentiary, and the third to five years. Later on Father Cosgrove was requested by the mother of one of the criminals to ask for her son's release; but he considered it unwise to interfere with the administration of justice, and refused to heed the request.

In 1881 the diocese of Dubuque was divided, and Davenport was made an episcopal city. Its first bishop was the noble, generous-hearted John McMullen, Vicar General of the archdiocese of Chicago. He selected for his cathedral St. Marguerite's Church, and appointed Father Cosgrove Vicar General.

In the following year, 1882, Father Cosgrove celebrated the Silver

Jubilee of his priesthood, and at this occasion he received many tokens of respect and devotion from the priests of the Davenport diocese, from his congregation, and also from non-Catholics.

Bishop McMullen departed this life on July 4, 1883, whereupon Father Cosgrove became Administrator of the diocese. A short time before his death, Bishop McMullen wrote to the Holy Father that he was ill most of the time, but that he had entrusted his work to his Vicar General, Father Cosgrove, who performed the duties admirably well in every respect. When the selection of a new bishop was arranged for, it was rumored, that the name of Father Cosgrove had not been forwarded to Rome as a candidate to the vacant see. Whereupon Father Trevis, acting on the advice of Father Niermann, despatched a cablegram to the Sacred Congregation of the Propaganda, and asked that no action be taken in the appointment of a bishop for Davenport until the priests of the diocese could be heard from. A petition signed by the priests of the diocese was then forwarded to Propaganda; and after the situation had been thoroughly discussed, the Holy Father, Pope Leo XIII., said: "Father Cosgrove is the man." In consequence thereof Father Cosgrove became the second bishop of Davenport.

The news of Father Cosgrove's elevation to the episcopacy was received everywhere with great joy, especially in the city of Davenport, where he had spent all of his priestly life. He took for his motto "Rogate Dominum Messis"—"Pray ye the Lord of the Harvest." His consecration took place on Sunday, September 14, 1884, and was performed by the Most Rev. P. A. Feehan, Archbishop of Chicago, assisted by the Rt. Rev. John Hennessy, Bishop of Dubuque, and the Rt. Rev. J. O'Connor, Bishop of Omaha. The sermon of the occasion was preached by Bishop Cosgrove's special friend, the Rt. Rev. John Ireland, Bishop of St. Paul, who said in part: "To you, Rt. Rev. Brother, is today confided a portion of this fair land of ours, that you may plant within its limits the seeds of God's faith, and prepare a harvest that will delight earth and heaven. The soil is prom-



ising in its fertility, and the husbandman is skilled and brave. We may hope for great things from your episcopal career. . . . I see in you, Rt. Rev. Bishop, the embodiment of the best and most glorious conditions of the Church in the West. You are the living link connecting the church of the diocese of Davenport today with those heroic missionaries, who nearly fifty years ago came to the valley of the Mississippi from fair France to save souls in the New World. Myself, a spiritual son of those missionaries, I salute you with joy as a fellow bishop, and I now join with you in paying homage to the sacred memories of a Loras, a Cretin, a Pelamourgues. Heroes indeed were they and their colaborers, most pure-minded in their zeal, models of saintliness in their lives, mighty in their deeds for God and their fellowmen. Them do we propose to you as the exemplars of your own life. *Prospere procede et regna*—you begin under most promising auspices. May your career be ever worthy of your present hopes.”

Great things were expected of Bishop Cosgrove, and great things were accomplished under his episcopal administration. St. Ambrose College was scarcely started by Bishop McMullen in connection with St. Marguerite’s parochial school, when the good bishop died. It was Bishop Cosgrove’s first care to secure large grounds for this important institution, which was to supply the diocese with priests, and to give to Catholic boys generally a thorough classical and commercial education. Having obtained ten acres of land in an excellent location, the Bishop had suitable buildings erected; and the institution, under the wise and efficient direction of its first president, the Very Rev. A. J. Schulte, and his successor, the Very Rev. J. T. A. Flanagan, soon grew and prospered, necessitating additional buildings to accommodate the increasing number of students. The Bishop had never cause to regret his great efforts in behalf of the College.

He founded an orphanage in the city of Davenport, which today is in excellent condition, and has proved to be a great blessing to the diocese.

In 1889 he decided to build a new Cathedral in honour of the

Most Sacred Heart of Jesus, and laid the corner-stone on April 27, 1890. It is a beautiful and commodious structure, and several years before he died, he had the happiness of seeing it out of debt.

He was also instrumental in the founding of several hospitals established in the different parts of the diocese.

During the twenty-three years of his episcopal labours many new parishes were erected, new churches and schools were built, and, as the Catholic population grew, the number of priests increased accordingly. When he became bishop the diocese numbered 79 priests with a Catholic population of about 45,000; and when he died it had 133 priests with a Catholic population estimated at 75,000.

Throughout his whole career Bishop Cosgrove was an ardent advocate of temperate living. As a parish priest he organized a flourishing Temperance Society; and as a bishop he encouraged temperance both at home and abroad.

His ecclesiastical government was mild. With delinquent subjects he tried first all means to bring them to a realization of their duty; and only after having exhausted all expedients suggested by his paternal kindness would he resort to the punishments sanctioned by ecclesiastical law. Otherwise he insisted with his priests on the exact fulfilment of all their obligations and inculcated especially the virtue of punctuality in everything. His personal example in these matters was one of the convincing arguments that appealed to the hearts of his priests. With all his varied duties he found ample time for prayer and study, and thus he enriched his soul with a great store of religion and knowledge. Still, although he was well versed in the branches of secular and theological learning, a good thinker and a ready speaker, he cared little for fame or popularity. It was seldom that he could be induced to take part in public affairs, or to express his opinion for publication. Still, strange to say, he became known in England as a "fighting bishop." It all came from an expression made in public in favour of the United States during the dispute over Venezuela between England and the United States under the second administration of President Cleveland.

In 1893 Dubuque was made an archbishopric, and Davenport became one of its suffragan sees. After the death of the Most Rev. John Hennessy, March 4, 1900, Bishop Cosgrove was considered as the foremost candidate to the vacant archiepiscopal see by both the priests of the archdiocese and the bishops of the province. But he objected so strenuously to his name being forwarded to Rome for the purpose, that those in charge of preparing the list refrained from placing his name on the roll. He himself considered no one worthier of the great office and honor than the Most Rev. John J. Keane; and the day on which he received the news of the latter's appointment, was one of the happiest of his life. The two prelates always remained on terms of intimate friendship; and during Bishop Cosgrove's last illness Archbishop Keane called on him frequently, and by his whole-souled talk he cheered him and comforted him with the consolations of religion.

It was in 1903 that Bishop Cosgrove's health began to fail, and he decided to ask Rome for a coadjutor bishop with the right of succession. The request having been granted, the necessary lists were sent to Rome; and the Holy Father appointed the Very Rev. Father Davis, Vicar General of the diocese of Davenport. The new bishop was consecrated on November 30, 1904, by Archbishop Keane, assisted by Bishop Cosgrove and Bishop Keane of Cheyenne; the sermon was preached by Bishop Spalding of Peoria. Bishop Cosgrove rejoiced in having younger shoulders carry some of the burdens that were weighing rather heavy on his own.

The disease of Bishop Cosgrove was pronounced by his physician, Dr. A. de Fries, to be cancer of the kidney and incurable. For many months he lay suffering and gradually wasted away to a mere skeleton. Some time before his death, when the Sacrament of Extreme Unction had been administered to him, he said: Oh, it is so good to get a glimpse of heaven. His constant prayer was that God's Holy Will be done, and he abandoned himself entirely to the hands of God. Every day, if his physical strength permitted, he listened to



the reading of extracts from the Imitation of Christ by Thomas a Kempis, and either said the rosary or had it said for him. He went to confession frequently, and received Holy Communion every day with but few exceptions. On the day of his death, December 22, 1906, he received once more his Lord and Master under the sacramental species, and desired with St. Paul to be dissolved and to be with Christ. Once he remarked, that he had been praying for the grace of perseverance every day of his life, and not in vain. On the evening of December 22, whilst the liturgical prayers "pro moribundis" were being recited for him, he breathed out his soul to Almighty God.

The news of Bishop Cosgrove's death spread far and wide that very evening, marred the joys of the Christmas festivities, and carried sadness to many a Christian home. Catholics and non-Catholics felt, that they had lost a father and a friend. His remains were taken to the Cathedral in the afternoon of December 25, and until the day of the funeral, December 27, they were under the care of a guard of honour, and were viewed by thousands of people. The Pontifical Requiem Mass was celebrated by the Most Rev. Archbishop Keane of Dubuque, and the funeral sermon was preached by the Most Rev. Archbishop Ireland of St. Paul. The speaker took the text for his sermon from the epistle of St. Paul to the Hebrews, XIII. 7: "Remember your prelates, who have spoken to you the word of God; consider well the end of their conversation; imitate their faith." The sermon breathed the deep feeling of friendship and sympathy, which had existed for so many years between the deceased and his panegyrist.

In his last will Bishop Cosgrove declared, that as he possessed nothing, he had nothing to bequeathe; whatever he had belonged to the Church. He left, however, something better than riches, viz., a life-long example of virtue, which has made converts of some and better Christians of others. As to his friends, all that he ever asked of them, was to say a prayer for him, especially after his death, when his soul would be in the hands of the Almighty.

Keokuk, Ia., April, 1910.

George Giglinger.

# Groseilliers and Radisson.

## The First French Travellers and Lay Missionaries in Minnesota.

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THE FRENCH, in the endeavor of extending their empire in the new world, had reached, in 1634, as far as Saulte Ste. Marie, at the Eastern end of Lake Superior, and Green Bay, the large arm of Lake Michigan; Jean Nicolet,<sup>1</sup> one of the early explorers, visited these countries in the interests of France and its king Louis XIII. (1610-43). The honour of pushing still further West, into the territory of the present State of Minnesota and into the countries along Lake Superior, belongs to other French travellers: Groseilliers and Radisson.

Medard Chouart, Sieur des Groseilliers, was born at Charly-Saint-Cyr, near Meaux, France, in 1621. At the age of twenty years, or perhaps three or four years earlier, he came to Canada. During several years, until 1646, he was in the service of the Jesuits as a layman helper in their missions to the Indians, and thus learned the Huron and Algonquian languages. Afterwards he became a fur trader, probably making yearly trips to the country of the Hurons.<sup>2</sup> In 1647

<sup>1</sup>Jean Nicolet was born at Cherbourg, France, about the year 1598, and came to Quebec in 1618. He was employed as traveller and interpreter among the Indians; his death occurred October 29, 1642, being drowned at Sillery, Quebec.

<sup>2</sup>The Hurons were a tribe of North American Indians of the Iroquoian stock, found originally in that part of Ontario, which lies to the southeast of Georgian bay.

he married Helene, a daughter of Abraham Martin, from whom the historic plains of Abraham at Quebec received their name. After the death of his first wife, which occurred in 1651, he was married, in 1653, to Marguerite, a sister of Radisson. Thenceforward these brothers-in-law were closely associated in the explorations and trade with the Indians in the countries of the Northwest and the region of Hudson Bay.

Pierre Esprit Radisson was also born in France, at Paris, in 1636. While still a boy he made extensive journeys in Europe, probably as a sailor, and saw the larger cities, such as London, as well as the countries of Italy and Turkey. In 1651 he came to Canada, and lived with his parents at Three Rivers. The year after his arrival he was captured by a band of Iroquois,<sup>1</sup> with whom he lived for about a year in their country on the Mohawk river. From there he made his escape to Fort Orange (Albany, N. Y.), went to New Amsterdam (New York City), and sailed to Holland and thence to La Rochelle, France. In the spring of 1654 he returned to Three Rivers in Canada. During the next six years, from 1654 to 1660, Groseilliers and Radisson made two expeditions for exploration and traffic in furs, going farther westward than any white man preceding them. They passed beyond the upper great lakes, Michigan and Superior, and penetrated to the area of Minnesota. During the time intervening between the two expeditions, from 1657 to 1658, Radisson made a trip to the Onondaga<sup>2</sup> country, from which he returned about the end of March, 1658. After the return from the second western expedition, undertaken without permission from the Governor of Canada, d'Argenson,<sup>3</sup> the two explorers were heavily fined, and had to pay a duty of 25 per cent. on the value of their furs, together amounting to 24,000 pounds. They

<sup>1</sup>The Iroquois were a tribe of North American Indians, found in the area of the state of New York, between the Hudson and Genesee rivers. They were deadly enemies of the Hurons.

<sup>2</sup>The Onondagas were one of the five nations, which in the time of Radisson made up the league of the Iroquois.

<sup>3</sup>Pierre de Voyer, vicomte d'Argenson, was Governor of Canada from July 11, 1658, until August 31, 1661.



protested against what they considered an unjust exaction; and Groseilliers went to seek redress at the court of France, but in vain. In 1663 they entered the service of Boston merchants; and in the autumn of that year they sailed in a New England ship to Hudson straits. Owing to the lateness of the season the captain refused to advance into Hudson bay, where they designed to establish trading posts. In 1665, having laid their plans before commissioners of the king of Great Britain, whom he had sent to New York and New England, they went with one of these commissioners, Sir George Cartwright, to England. Under the patronage of Charles II. (1660-85), they aided in founding the Hudson Bay Company, which received its charter in 1670. In this manner they passed from the service of their native country to that of England. In order to cement more closely the bonds that tied him to the English, Radisson married about this time a daughter of John Kirke, who became one of the directors of the above company. In 1674, because of a dispute with the Hudson Bay Company, Groseilliers and Radisson transferred their allegiance again to France; and through the next ten years they were active in promoting French interests and in supplanting the English in the Hudson Bay trade. However, they felt themselves again unjustly treated by the French court; and in May, 1684, Radisson returned to the service of the Hudson Bay Company. According to his own words: he passed over to England for good, and engaged himself so strongly in the service of his Majesty, and in the interests of the nation, that any other consideration was never able to detach him from it.

Groseilliers, on the contrary, declined to accept the salary or pension offered to him by the Hudson Bay Company, if he came from France over to Britain. The two brothers-in-law were thus separated after a most intimate association of thirty years. Nothing further is known of Groseilliers; and it seems probable that he died soon afterwards in Canada.

Radisson made voyages to Hudson bay in 1684, 1685, 1687, and

1688, in the interest of his employers, and received a pension from the Company for himself and his family up to the year 1710. His death occurred in the early part of that year, probably in London or its vicinity.

There are several narratives extant relating the voyages made by Radisson alone or in company with his brother-in-law Groseilliers; they are six in all, and all were written by Radisson. Two were concerned with his captivity among the Iroquois and his visit to the Onondaga country, two with his western expeditions, and two with journeys to Hudson bay made in 1682-83 and 1684 respectively. They all were written in English with the exception of the last one. Radisson was quite familiar with the English language; and while his composition is by no means perfect neither in orthography, nor in the use of words, nor in the structure of sentences, still the meaning is clearly conveyed in all cases, and the style is rather vivid and forcible. It is quite likely, that the author acquired a knowledge of English during his travels before coming to Canada, and perfected it while in the service of Boston merchants from 1661 to 1664. The narratives of the four land expeditions, i. e., the two to the Iroquois and the two to the West, were written in all likelihood in 1665, when the two explorers sought an alliance with the English. In all of these accounts Groseilliers is usually spoken of as a brother of Radisson, while in reality he was a brother-in-law to the writer.

All of these interesting accounts remained unknown to the historians up to the year 1885, when they were edited by Gideon D. Scull, under the patronage of the Prince Society, Boston. The narrative of travels between the years 1652 and 1665 was for some time the property of Samuel Pepys, Secretary of the Admiralty to Charles II. and James II. (1685-88). After his death, in 1703, his collection of manuscripts was dispersed and fell into the hands of various London tradesmen, who bought parcels of it to use it in their shops as waste-paper. The most valuable portions were reclaimed by the celebrated collector, Richard Rawlinson, in 1749. The papers relating the

above travels came ultimately into the possession of the Bodleian library, at Oxford University. The manuscripts containing the later journeys to Hudson bay were purchased by the British Museum in 1839. It was from these two libraries that the Prince Society of Boston, which is devoted to the preservation and publication of rare original documents relating to early American history, received the authorization of publishing the writings of Radisson.

Groseilliers kept a book of annotations or a diary during the first western trip; but unfortunately it was lost on the return journey to Quebec. The boat, in which he traveled, was overturned by the rapids of the Ottawa river; and whilst the occupants saved their lives and the beaver skins, they lost their journal and other valuable objects. There is only one letter extant written by Groseilliers in 1683 to the Marquis Seignelay at Paris, which was published in the French original in vol. 1 of "New France, Collection de documents relatifs a l'histoire de la Nouvelle France" (Quebec 1883), and in an English translation by Edward D. Neill in vol. 2 of the "Macalester College Contributions" (St. Paul 1892). It refers to the hostility then existing between the French and English on Hudson bay.

In the present paper we are exclusively concerned with the two western expeditions of Groseilliers and Radisson, because during these journeys the explorers reached the territory of Minnesota and did some missionary work among the Indians. For these reasons they are entitled to a mention in the *Acta et Dicta*, devoted to the history of Catholicity in the Northwest. The writings of Radisson have given rise to a considerable amount of controversy among historians; because Radisson is not always exact in the chronology of the things he narrates, nor very precise in the description of places through which he passed or which he visited, and in addition he makes claims to things which he evidently never accomplished. Thus he pretended, that during the first western expedition he went to the shores of the Gulf of Mexico, and during the second to Hudson bay. The internal evidences in his own writings furnish clues to detect the falsehoods



committed therein; and besides there are other contemporary records, chiefly the Jesuit Relations and Journals, by which his narrative may be controlled, explained or corrected. It is not the purpose of the present paper to reopen these controversies; the very scholarly discussion on the subject by Mr. Warren Upham has, to my mind, solved satisfactorily the questions that are being raised. And hence under the guidance of that essay the journeys of Groseilliers and Radisson to the West, as well as their missionary work shall here be related.

Groseilliers had a great desire of knowing from personal experience something of the great lakes, Huron, Michigan, and Superior, of which he had heard so much from the Indians that came to the French settlements in Lower Canada for traffic. The shores of lake Huron, or at least those of Georgian bay, he had seen, when he was with the Jesuit missionaries, or when he made his several trips to the country of the Hurons. The mission house of the Jesuits was not far away from the waters of Georgian bay. When Radisson returned to Three Rivers in the spring of 1654, after his escape from among the Iroquois, Groseilliers spoke to him about his wishes; and no proposal was more acceptable to Radisson than to see himself in a boat and be off on a journey of exploration. The two brothers-in-law, or the two brothers, as Radisson prefers to say, obtained first permission from de Lanson,<sup>1</sup> then governor of New France, for their voyage; and on the 6th. day of August, 1654, they embarked at Three Rivers in frail birch canoes and started for the West. Their route was along the St. Lawrence, the Ottawa, and Mattawa rivers, through lake Nipissing and French river into Georgian bay. In their company were 29 Frenchmen and a small band of Huron and Ottawa<sup>2</sup> Indians; but the French soon retraced their steps, afraid as they were of the difficulties of the journey. Groseilliers and Radisson were not dismayed; they continued on their

<sup>1</sup>Jean de Lanson was Governor of Canada from October 4, 1651, until September, 1656.

<sup>2</sup>The Ottawas were a tribe of North American Indians of Algonquian stock, whose original home was around the southern shores of Lake Huron and on the islands.

way with the Indians, and soon came into Georgian bay. From there they sailed southward and then to the West, around the bay, across lake Huron, to Bois Blanc island and to the straits of Mackinac; and then they turned into lake Michigan and Green bay. Radisson was much impressed with the beauty and fertility of the countries through which they passed. Of the coast-land around Georgian bay and lake Huron he says, that it was most delightful to the mind, well wooded, and had many open fields, used formerly by the wild men (the Hurons) for agricultural purposes. His pleasure and surprise were still greater at seeing the forests and prairies around lake Michigan and Green bay; it grieved him not to see the Europeans making an effort to live in these regions. Instead of fighting for a rock in the sea, or living in misery and poverty, as he expressed it, they might as well come and enjoy the good things of that land of plenty. And then they would also have the opportunity of reaping a rich harvest of souls by converting the Indians who lived there. The first autumn and winter of the journey were spent in these countries, in which the two explorers found whatever they desired; there was an abundance of game, fish and Indian corn. Their Huron and Ottawa companions left them before they entered into lake Michigan; they whiled away their time by visiting the Indian tribes in the neighbourhood, by going with them to their hunting and war expeditions, and by taking part in their feasts and banquets.

It is after this section of the journey, that Radisson inserts in his narrative the account of a trip to the gulf of Mexico, which consumed a year. This would make three years for the entire journey, which is in plain contradiction with the very positive statement of the Jesuit Relation of 1655-56, that the French travelers returned in 1656, and hence spent only two years in that western expedition. Besides the description by Radisson of that part of the journey is so vague as to details of traveling or experiences, and so filled with improbabilities, that in all likelihood it is only a fiction.

In the early spring of the year 1655, therefore, Groseilliers and

Radisson set out for the West from Green bay, probably from its southern extremity, and went across country until they reached the Mississippi. They were accompanied by about a hundred and fifty men and women of the native tribes; and as the snow and ice were not yet gone, they traveled on snowshoes for about fifty leagues, which caused them occasionally great inconveniences, since the snow melting under the rays of the sun would adhere to their shoes. It is likely that they struck the Mississippi not far from the place where the Wisconsin river empties into it. There they made a stay of three weeks and occupied their time in building boats. Then they went up the river for eight days, stopped at the villages of two native tribes, where they obtained meal and corn, and proceeded further north until they reached Prairie Island. Radisson called it by the name of the first landing isle; but there cannot be any doubt that it was the Isle Pelée or Prairie Island, just below Hastings. According to Radisson's narrative they found on the spot Huron refugees; and this agrees perfectly with what Perrot tells us of the settlement on the Isle Pelée. Within the years 1649-52 the Iroquois conquered the country of the Hurons and Ottawas around Georgian bay and lake Huron, killed many of them, and forced many others to emigrate from there. After much wandering a number of them came to the Mississippi, settled on Isle Pelée or Prairie Island about the year 1653, and remained there for about four or five years.

Groseilliers and Radisson arrived at Prairie Island about the month of May, when the trees just began to bud. They would have desired much to return to Canada that very year in company with the Hurons and Ottawas; but the poor refugees were so much afraid of the ambushes of the Iroquois, that they begged the two French travelers to wait until the following year. The two brothers consented the more readily, because the supply of Indian corn was rather scarce among the savages, and would not have lasted for the long journey. Hence they stayed, and spent their time as best they could. Groseilliers remained on the island and raised a large amount of Indian corn



to provide for the necessities of the coming year. Radisson on the contrary, being more adventurous, went on a hunting expedition, which lasted for about four months. In all likelihood he went south-eastward to the Illinois river and the villages of the numerous Illinois Indians.

In the course of the next spring, in 1656, the two brothers believed that they had everything in readiness for their departure. They had gathered a large amount of furs, chiefly castor or beaver skins, they possessed a great store of supplies in corn and salted meat, and thus they were anxious to make a beginning of their return journey. But they had reckoned without the fear inspired by the Iroquois. The refugees on Prairie Island received news of a fresh defeat of the Hurons by their irreconcilable enemies; and hence the majority of them decided to postpone once more the journey to Canada. However, the two French explorers were not to be thwarted in their purpose this time. They called a great council of the Hurons and Ottawas, in which lengthy discourses were held on both sides. The Indians tried to impress the white men with the foolhardiness of their undertaking; they appealed also to the friendship displayed towards the poor red men, who henceforward would be without guides and protectors. Groseilliers tried to convince the savages, that the journey was in their interest, since they would display courage in face of the persecuting Iroquois. Radisson finally turned the tide of opinion in their favour by threatening, that if his friends, the Indians, would not come with him, he would go alone and brave all dangers of the journey. And thus the departure was finally decided upon.

The equipage was ready in about six days. It consisted of fifty canoes, laden with peltries, and manned by about five hundred red men of good and strong appearance. There were representatives not only of the Huron and Ottawa refugees from Prairie Island, but also from the Ojibways, the Winnebagoes, the Illinois, the Sioux, the Assiniboines, and the Crees. Groseilliers and Radisson placed themselves at the head of this motley crowd and sailed away from Prairie

Island towards the latter part of June, 1656. They went down the Mississippi as far as the Wisconsin river, followed the canoe route along the Wisconsin and Fox rivers to Green bay, sailed through the great lakes into the Ottawa river, and then into the St. Lawrence as far as Quebec, where they arrived about the end of August. The return journey was not filled with many exciting incidents, except that the Iroquois harassed the voyageurs a good deal on the lower Ottawa river, and tried to bar their advance. It was at this juncture, that Groseilliers lost his diary in the rapids of that stream. At their arrival in Canada they were received everywhere with great rejoicing; at Quebec they were welcomed amid the thundering noise from the guns of the fort and the French ships at anchor. The vessels, as Radisson says, would have returned without furs, if they had not arrived from the West with their cargo; the trade had languished since the inroads of the Iroquois into the country of the Hurons. For five days the explorers were feasted in Quebec; and then the Governor, having bestowed his gifts upon them, sent two brigantines to convey them back to their home at Three Rivers.

After the first successful expedition to the West the two explorers waited for several years before beginning a new one. However, the more restless spirit of Radisson was ill at ease in the retirement. In July, 1657, he made a visit to the Onondaga country, from which he returned about the month of April, 1658. During the spring of 1659 the two brothers were desirous of starting again, since they had met with such good fortune during the first voyage. They intended to go with two Huron refugees, on the point of departing for their homes around lake Huron, and submitted their plan to d'Argenson, the new Governor of Canada. The latter was willing to grant permission under condition that they would take along two of his servants, and assign to him half of their profits. When the two brothers refused to accept that proposal, they were forbidden to leave. Not discouraged thereby they left Three Rivers secretly, one night in August, 1659; the sentry of the fort, far from hindering them, wished them God's

blessing for their voyage. At some distance up the St. Lawrence river they met a band of Ojibway and other Indians in seven boats, with whom they had agreed previously to make the journey. A few days afterwards they overtook seven other boats manned by Hurons and Ottawas; and thus they had now an Indian escort of fourteen boats as far as the upper great lakes. Their route was the usual one along the St. Lawrence, Ottawa and Mattawa rivers, through lake Nipissing and French river into Georgian bay. The journey was enlivened by many skirmishes with bands of Iroquois, who disputed the way to the travelers; a certain number were slain on both sides during these encounters. Finally after twenty-two days of much hardship they sailed into Georgian bay. They would have liked to sail about that sweet sea, as Radisson called it, but they could not find much game along the coast, and had to rely on small berries to satisfy their hunger. Therefore, they decided to steer in a northwesterly direction, and in this way they arrived at St. Mary's river and falls, or Sault Ste. Marie, at the eastern end of lake Superior.

This was the former home of the Ojibways, from which they had been driven westward by the raids of the Iroquois; out of delicacy the two French travelers asked no question of their Indian friends concerning the place. They tarried there for awhile, since they found food in abundance to compensate them for their former wants; the delicious white fish alternated with fresh meat from bear, beaver, and elk. But the season of the year was advancing, and the travelers wished to go further west before the winter. Thus they ventured into lake Superior, Groseilliers and Radisson being the first white men, who ever navigated upon this greatest of American lakes; Jean Nicolet had seen it in 1634, but refrained from going into it. The small fleet of fifteen boats, which was soon increased by the advent of several others, probably owned by Ojibway Indians, sailed along the southern shore of the lake. Radisson noted the peculiar features of the coast, as he went along, or whatever else struck his attention. Thus he mentioned the high sand banks near Pointe au Sable, a little fur-



ther west the Grand Portal or Arched Rock, and other waterworn cliffs (the Grand Portal was called by him the Portal of St. Peter), and pieces of copper ore found in various places. When they came to the large Keweenaw bay, they shortened their journey by making a small portage of about five miles across the base of Keweenaw peninsula. After five days more of canoeing they came to a camp of Crees on the lake shore; they were well received by these savages, but made only a short stay with them, so as not to arouse their jealousies. Somewhat further on, at the Montreal river, a large section of the Indians, presumably Ojibways, left the company, and turned into that river to reach their homes the sooner. However, seven boats of these savages remained; and with them and the others the journey was continued, until Chequamegon bay was reached, where they all made a landing.

Groseilliers and Radisson selected the southern end of the bay, where they put up a temporary settlement by building a rude stockade fort, covered all around with boughs of trees laid one upon the other; at the water's side they added a small bastion for better defense from attack. It must have been about the middle of October, 1659, when the travelers arrived at that place. Meanwhile the Indians, who had accompanied them, scattered in various directions, the Hurons and Ottawas going to their villages in the northwestern part of Wisconsin, around lake Courte Oreille in Sawyer county. A year or two after the visit of Groseilliers and Radisson to Prairie Island, the poor Huron and Ottawa refugees were driven from their temporary homes by the savage Sioux, and thus came to those parts of Wisconsin. About twelve days afterwards a company of fifty young men came to fetch the French travelers, and conduct them to the new settlements of the Hurons and Ottawas, with whom were also a number of Menominee<sup>1</sup> Indians. When Groseilliers and Radisson arrived, they were received with much honour and rejoicing. Gifts were bestowed upon

<sup>1</sup>The Menominees were a tribe of North American Indians of Algonquian stock, whose home was around the Menominee river to the west of Green Bay.

the red men; and a period of feasting and banqueting followed.

When the first snow began to fall, i. e., probably early in November, the whole company divided itself into small bands of two or three, to live as best they could through the winter by hunting. Before departing from each other the two French explorers indicated to the Indians a place of rendezvous, where they should assemble about two months and a half later, i. e., about the middle of January, 1660. The place selected was near a small lake in the Sioux country; and in all likelihood near Knife lake, in Kanabec county, Minnesota, about fifteen miles southeast from Mille Lacs. The distance from lake Courte Oreille was about ninety miles to the west. Groseilliers and Radisson went thus through the woods in that winter with a company of about sixty men, and for a time found plenty of food in the wild animals which they killed. But conditions changed, when they arrived at the place of rendezvous. There they found a large company of Indians, which grew daily by new arrivals, so that soon there were about a thousand people there. The frost at this time of the winter was so severe and the fall of snow so heavy, that the poor people were unable to kill enough game with which to still the hunger of so many. In this way they passed through a period of famine which lasted for about two weeks. The conditions were aggravated by the arrival from the East of about a hundred and fifty Ottawas with their families; which swelled their aggregate number to about fifteen hundred. Not having enough meat to eat they resorted to expedients of various kinds. They dug wild roots out of the ground, a difficult operation, owing to the deep snow and frost; they made a thin soup from their beaver skins; and they prepared a broth from the boiled, smoked, and powdered bark of an ivy that grows around the trees, probably the climbing bittersweet shrub. The sufferings of the poor people were intense; the lamentations were heartrending; and many died from starvation. Radisson gives the number of dead as having been about five hundred; he himself and Groseilliers escaped death as by miracle. But finally relief came. A rain and

wind storm hardened the snow, so that the men were able to get around and kill animals in sufficient quantity for their sustenance.

The great object of the two explorers was to conclude treaties of peace and amity with the Indian nations of the west, chiefly the Sioux, as well as to effect peace and fraternity amongst the various tribes that were warring the one against the other. In this way they could best promote the dominion of France and the interests of commerce. For this purpose they sent messengers everywhere at the early beginning of winter, who were to invite all the Indians of the neighbourhood to come to the place of rendezvous and to exchange gifts of peace and union. The great feast was to be celebrated five moons afterwards, i. e., about the middle or the latter part of March. The voyageurs were helped in their effort by the advent of two Sioux in their camp near Knife lake at the time of the famine; and with them they made arrangements for the great meeting. About two months after the famine, i. e., towards the middle of March, there arrived eight ambassadors of the Sioux nation with sixteen of their women; and with them preliminary pacts of friendship and fraternity were concluded by the exchange of gifts, the smoking of the pipe of peace, and feasting or banqueting for eight days. Groseilliers and Radisson were informed, that soon representatives from the various tribes of the Sioux nation would arrive to ratify what they had done. In order to receive them worthily, a large meadow near the camping place was selected for the meeting and the celebrations connected therewith; an enclosure or a fort was put up there encircling an area of about six hundred square yards. As a matter of fact a few days after the Sioux arrived in large numbers, representatives of eighteen nations, and marched into the fort with much pomp, through files of the other Indians lined up on the two sides. Radisson describes very minutely the different styles of dress and ornaments worn in a phantastic manner by these savages. Then followed a period of speech making, feasting and entertaining, in which the pacts of friendship and fraternity were renewed. Groseilliers and Radisson were



particularly anxious to impress the Sioux with the power and superiority of the French. Hence they made much display of their guns, their powder, their hatchets, knives, needles, and other implements made of steel, their tin-plated ornaments, and similar objects. Some of these were distributed as gifts. In order to make their work complete, they demanded that the nation of the Crees should be included in this feast of harmony, and that the Sioux should henceforth not war any longer against them. Radisson and a company of about fifty men were then dispatched to a camp of the Crees, at a distance of two or three days' journey northward. The Crees came, and the festivities were continued; many Indians from the neighbourhood flocked to the place, to see these two formidable nations rival against each other in feats of strength, agility, and skill, in music and dancing. It is probable that the whole series of festivities lasted for about three weeks, i. e., from about the middle of March to the early part of April; and after the conclusion of the celebration all returned to their country well satisfied.

Immediately after the festivities Groseilliers and Radisson went to pay a visit to the villages of the Prairie Sioux in southern or southwestern Minnesota. They consumed seven days in the journey thither; but no clear indications are given as to how they traveled, what route they followed, and how far they went. It is altogether likely, that whether they went in canoes or on foot, they followed the course of the Rum, Mississippi, and Minnesota rivers to some distance up in the prairie regions. They came to a very large settlement of the Sioux; they saw countless tepees, generally covered with buffalo skins; and they were informed, that there were no less than seven thousand warriors in the place. The French travelers fully believed the statement. To their surprise they found in that country masses of copper and galena, which made them believe that these metals could be mined there. They saw also stones, described by Radisson as being transparent and tender; they were the selenite crystals found on the high Coteau des Prairies southwest of the Minnesota valley. During

the winter season these savages went to the woods in the northern parts, where they killed large quantities of beaver, prized very highly by Radisson.

After having spent six weeks in the country of the Prairie Sioux the two French travelers returned to Chequamegon bay with a band of Ojibway Indians, who had been trading among the Sioux. The journey was made in canoes, and in all likelihood along the Minnesota, Mississippi, and St. Croix rivers. When they came to the headquarters of the St. Croix they traveled through the woods, across several small streams and lakes, until they reached the place at Chequamegon bay, whence they departed in the preceding autumn. They met again their former Huron and Ottawa companions, who went there directly from the place of rendezvous in Kanabec county, Minnesota. The journey lasted about twelve days; and hence the time that elapsed from the conclusion of the festivities in the Sioux country until the arrival at Chequamegon bay was about two months, or possibly a little less. This would bring the travelers back to lake Superior at about the end of May, which agrees well with the remark of Radisson, that spring was approaching, while they were coming to the lake.

One more object remained for our travelers to accomplish, and that was a visit to the Crees, who had a camp on the northern shore of lake Superior, at some distance to the east from the present city of Duluth, probably near the site of Two Harbors. At the time of the festivities in the Sioux country Groseilliers and Radisson made a promise of that kind to the Crees; and now since they had seen the Sioux in their villages, they could not neglect the Crees. They set out from the head of Chequamegon bay, crossed the Bayfield peninsula in a northwestern direction, and then sailed across the western end of lake Superior in their canoes, until they reached the encampment of the Crees. The journey was fraught with many hardships, since the snow on the land was not yet all melted, nor the ice all gone from the lake. They were received with much rejoicing by the Crees, and

were carried into the middle of the camp in their own boats, like a couple of cocks in a basket—according to Radisson's saying. The visit must have taken place in the early part of June, as we conclude from the fact that snow and ice were still to be found.

It is not likely, that Groseilliers and Radisson went much further north into the regions above lake Superior. Radisson inserts at this place an account of a journey made to Hudson bay, which consumed an entire year. But in all likelihood this account is merely a fiction, just like the one relating the journey to the gulf of Mexico. If the two French travelers made the trip to Hudson bay, then their entire journey would have taken two years; whilst according to the very explicit statement of the Jesuit Relation and Journal for the year 1660 it lasted only one year in all. Besides Radisson in his description failed to give any definite details as to the country through which they passed; and the particulars related by him sound so incredible, that he could not have known them from personal experience, but merely from hearsay.

Groseilliers and Radisson very likely returned to their former camping place at Chequamegon bay in the latter part of June, and made all preparations for their departure to Lower Canada. They gathered a large number of boats, about a hundred in all, in which they placed their cargo of furs and their large company of Indians, consisting of about seven hundred men from among Hurons, Ottawas and Crees. The start was made about the middle of July, and the route was along the southern shore of lake Superior. All went well until they reached a place at some distance west of Keweenaw peninsula. The sight of a small band of Iroquois marauders struck terror into the hearts of the Indian escort. The Crees resolved to return forthwith; and thus the company was reduced to about 60 boats with three hundred men. The others, Hurons and Ottawas, could with difficulty be induced to continue the journey, and about twelve days were lost in parleying. Finally the explorers proceeded on their way with those that were willing to follow. After having passed through



the straits of Sault Ste. Marie they went into lake Huron and Georgian bay, the French river, lake Nipissing, the Mattawa river, and finally into the Ottawa. At the lower end of the great rapids in the Ottawa river they tarried for awhile to inspect a battlefield, where, but a short while before, seventeen brave Frenchmen and four Indians fought desperately against about eight hundred Iroquois. The battle lasted for more than five days, and ended with the defeat of the French. The latter and their loyal Indian companions were all killed; but by this heroic act of bravery they saved from attack and possible destruction the town of Montreal, which was only about thirty leagues, or from seventy-five to eighty miles, away. The last stretch of the journey was made without any further incidents; on the 19th. of August, 1660, they arrived at Montreal, and were greeted with the firing of the guns from the garrison. They remained there for three days, left on the 22nd., and arrived at Three Rivers the 24th. The whole journey from lake Superior to Montreal took twenty-six days, probably not counting the twelve days lost near Keweenaw peninsula. The cargo of furs brought down to Canada was estimated by the writer of the Jesuit Journal as amounting to the value of 200,000 pounds; a part of it, to the value of 50,000 pounds, was left in Montreal, and the rest was unloaded at Three Rivers.

The reception accorded to the voyageurs at Quebec by the Governor d'Argenson was anything but cordial; and Radisson complains bitterly about the matter. D'Argenson pretended to be incensed at the fact, that the two brothers left the country without his permission. Groseillers was made a prisoner; in addition they had to pay 4,000 pounds towards the construction of a fort at Three Rivers, 6,000 to the treasury of the Canadian government, and 14,000 to the governor, that being the fourth part of their share in the sale of the furs; in all this made a sum of 24,000 pounds. It is quite likely, that Radisson speaking in this connection of pounds meant not the English pounds but the pounds of Tours or livres Tournois, equivalent to about a modern Frank each. Still the exaction was rather heavy; and the

explorers, as said in the beginning, first complained to the court of France, and then went over to the service of England.

There was one very ennobling trait in the two voyageurs, Groseilliers and Radisson. In their travels and in their dealings with the Indians they were not merely after gain and romantic exploits, they were also intent upon bestowing religious benefits on the immortal souls of the poor children of forest or prairie. As far as was in their power of laymen, they imparted upon the Indians the supernatural gifts of faith and grace. During the great council with the Hurons and Ottawas on Prairie Island, held in the spring of 1656, the Indians, as narrated before, tried to persuade the travelers to postpone their return journey to Canada for another year. Among the reasons alleged by the elders was, that if the explorers went away, there would be nobody left to baptize their children. If you go, they said, and are slain by the Iroquois, who then will come up and baptize our children? Hence the two brothers were in the habit of washing in the waters of Holy Baptism the souls of the infants. What is said here by way of interrogation in Radisson's own narrative, is fully confirmed by the Jesuit Relation of 1655-56. The writer of that document says: "These two young men (Groseilliers and Radisson) have not undergone hardships for naught in their long journey. Not only have they enriched some Frenchmen upon their return, but they also caused great joy in all paradise, during their travels, by baptizing and sending to heaven about three hundred little children, who began to know, love and possess God, as soon as they were washed in His blood through the waters of Baptism. They awakened in the minds of those peoples the remembrance of the beauties of our faith, whereof they had acquired the first tincture in the country of the Hurons, when they visited our Fathers living there, or when some of us approached the regions bordering on their country."<sup>1</sup> Several things are made plain from this statement. First, the two explorers were in the habit of baptizing Indian children only in the case that the little ones were

<sup>1</sup>The Jesuit Relations, vol. XLII, p. 223.

sick or on the point of death; for the writer says, that these fortunate infants were sent to heaven, i. e., they died soon after having received the Sacrament of Baptism. And this is in conformity with the practice of the Church, which desires that laymen should administer the sacred rite of regeneration to children in case of sickness; whilst under ordinary circumstances the minister of the Sacrament is the priest. Secondly, instructions in religion were imparted to the grown people, because, as the writer says, the remembrance of the beauties of the Catholic faith was re-awakened in the minds of the poor savages, who had received some knowledge of it in their homes among the Hurons of the East. Thirdly, the religious ministrations of Groseilliers and Radisson were dispensed among the Huron and Ottawa refugees of Prairie Island, because according to the very plain words of the writer those savages had come from the country of the Hurons, where the Jesuit Fathers had flourishing missions.

What the explorers did during their first western trip, was repeated during the second. No reference whatever to religious work done by them is found in Radisson's description of this journey. The Jesuit Relation of the year 1659-60 tells us in this connection: "They (Groseilliers and Radisson) passed the winter on the shores of lake Superior, and were fortunate enough to baptize there two hundred little children of the Algonkin nation, with whom they made their first abode. These children were the victims of disease and famine; and forty went straight to heaven, dying soon after Baptism."<sup>1</sup> What the writer of the Relation says about spending the winter on the shores of lake Superior, must not be taken in the strict sense; because from the foregoing we know for certain, that our voyageurs, for the larger part of the cold season, were at some distance from the great lake, either in northern Wisconsin, or else in the Sioux country in Minnesota. But what is more to our purpose is the mention, that they administered again the Sacrament of Baptism to diseased children of the Indians. In all likelihood this occurred in the camp of the Crees,

<sup>1</sup>The Jesuit Relations, vol. XLV, p. 235.



whom Groseillers and Radisson met with on the shore of lake Superior. As a matter of fact they were the first group of Indians in those regions, with whom the explorers remained for some time; and the Crees were of Algonquian stock, which agrees with the statement of the Relation.

Whether Groseilliers and Radisson dispensed any spiritual or religious ministration during their sojourn in Minnesota on this second trip, be it in their camp, in the neighbourhood of Knife lake, or among the Sioux of southern and southwestern Minnesota, we do not know. But from the few facts quoted so far, we may infer, that in all likelihood they did whatever they could in that line wherever they went. Or is it possible to imagine, that the two brothers would do nothing in the way of spiritual consolation to the poor people, men, women, and children, who were dying by the hundreds at the time of the great famine? Assuredly we must take it for granted, that weak and emaciated though they were, they endeavoured to comfort these poor wretches on their journey to eternity. According to all evidences it was the custom among the voyageurs to administer the Sacrament of Baptism in all cases of necessity, particularly to children. Radisson narrates of an incident, which happened on his journey to the Onondaga country. In the company with which he was travelling, there was a woman who gave birth to a child. The infant lived only a few days; and Radisson was anxious to baptise it, but refrained from doing so out of fear that he might be accused of having caused its death. Having related the matter to some countrymen of his, he was censured by them for having been so timid in that juncture.

Another interesting fact is mentioned in the narrative of the first western journey. The Huron and Ottawa refugees, who in the spring of 1656 tried to retain the two explorers for another year, said that if they would remain, they could then take with them the church, and the fathers and mothers would send their children to be taught in the way of truth of the Lord. From this it appears evi-

dent that Groseilliers and Radisson erected on Prairie Island a church or a chapel, in which very likely they imparted religious instruction to the children as well as to the grown people, and held prayer-meetings; possibly they administered therein also the Sacrament of Baptism whenever feasible. The Indians believed that after the departure of the white men the chapel would be no longer of any benefit, especially since they declared themselves willing to send their children—presumably to Canada—for instruction in the ways of the Lord.

This trait in the life of Groseilliers and Radisson extenuates somewhat the blemish that rests upon their memory for having deserted the service of France. Of course they had serious grievances against the Governor of Canada and the home government; but it would have been far nobler, if they had maintained their loyalty to the end in spite of adversities. Other explorers like de la Verendrye, have done so; and their name shines only the brighter in history. To the credit of Groseilliers and Radisson must still be said, that although they entered the service of England, they never changed their Catholic faith; at least there is no record to that effect.

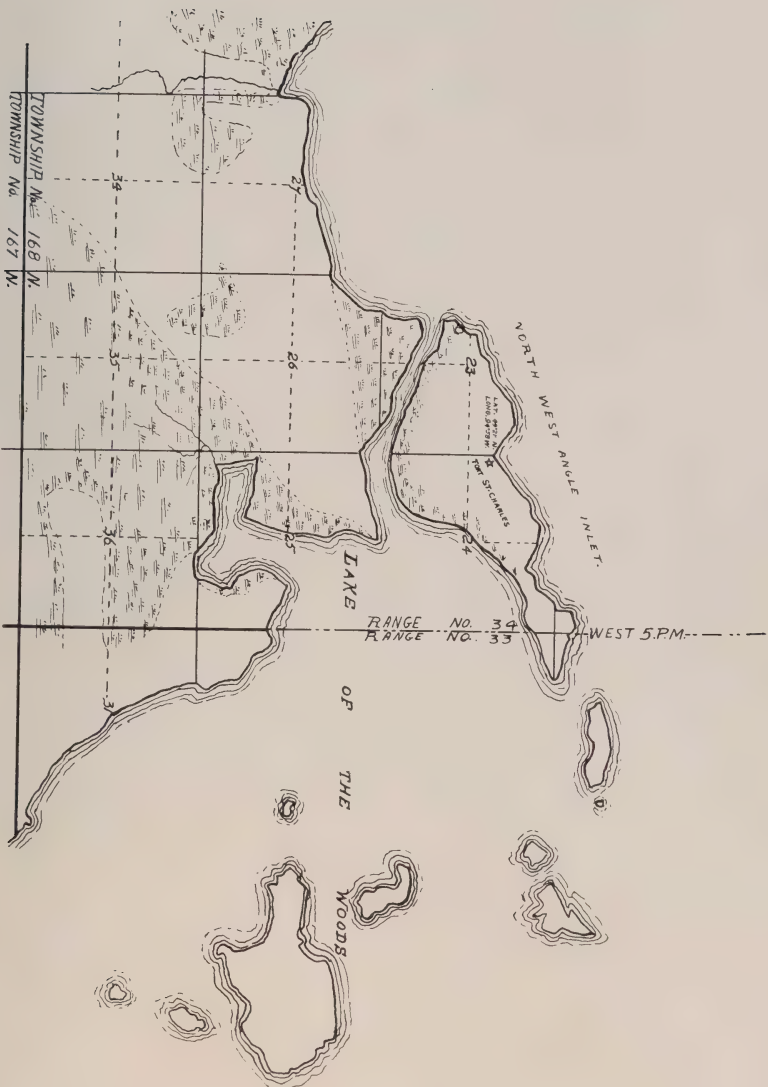
St. Paul, Minn., April, 1910.

FRANCIS J. SCHAEFER,  
The St. Paul Seminary.









SECTION OF BELTRAMI COUNTY  
WITH FORT ST. CHARLES.





# Parish of the Most Holy Redeemer, St. Paul, Minn., for the Catholics of Italian Descent.

Note: The information contained in this paper is taken from the note books and records kept by Father Odone, the pastor of the Italian parish.

**T**HE discovery of the western hemisphere was due to a distinguished son of Italy, the immortal Christopher Columbus; after him several other navigators from the same country: the two Cabots, Verrazzano, Amerigo Vespucci, explored parts of the new world; and still not a particle of this vast expanse of land passed into the possession of Italy. The conditions of course were such, that any acquisition of land in foreign regions was made impossible. The various princes or potentates, who ruled in or over Italy, were not strong enough to assert themselves in that direction. The whole western continent of America was divided up practically among the three great countries of Spain, France, and England.

In 1776 the United States of North America declared themselves independent of England, and won out in the long struggle against an oppressive master. The hospitable shores of this great commonwealth were then thrown open to white settlers from Europe. Nearly all the countries availed themselves of the opportunity, and sent numerous contingents of their children to America, who came either to seek rest from religious and political disturbances, or else to improve their material conditions. Italy was among the number, but in a much smaller degree than other countries. Thus within the years from 1820 to 1874 the British Isles and Germany sent several millions of people each to the United States; while Italy is represented in this tide of emigration with the very small figure of 41,636. The enormous difference may be explained by the innate

aversion of the average Italian to abandon his native land, so rich in natural and artistic beauties, and so replete with memories of a great and glorious past; or else by the fact, that the civilization of the United States, being largely English or Anglo-Saxon in its origin, is less congenial to the Italian reared in the traditions of a Latin race.

Hence it is not surprising, that our State of Minnesota, and its capital city of St. Paul, saw comparatively few Italians, who came to make their home here. Probably the first Italian, who ever saw Minnesota, was the famous explorer Giacomo Costantino Beltrami, a native of Bergamo. In 1823 he visited the northern part of the state, and furnished descriptions of Red and Turtle lakes, and of Bloody (Red Lake) river; he firmly believed that these waters formed the sources of the Mississippi. One of the northern counties of the state was named Beltrami county in his honour. About a decade or more after the middle of last century there settled in St. Paul a few Italians, among whom may be mentioned Messrs. Tamberlini from Milan, Paldi and Pellegrini from Florence, Di Bene from Lucca. They were all men of a certain culture, who emigrated to America in search of employment and gain, as well as in quest of quietude from the turmoil consequent upon the political agitations of the time. Italy was then accomplishing its unification under the leadership of the house of Savoy; existing rulers and principalities were or had been overthrown; and the accompanying or resulting conditions could not be to the satisfaction of all. Soon after more of them arrived. In 1874 there was a colony of about twenty men, among whom, in addition to the above-mentioned, were Messrs. Dell'Oso, Bacigalupo, Frediani, Ramaciotti, Dellamaria, De Franchi, De Gloria, and Salera; in 1888 they had grown to about thirty families, and in 1899 to about one hundred and fifty. To these must be added a certain number of men, who lived in the city only during the winter, while during the good season they worked on the railroad lines to the west of St. Paul. At the beginning most

of them came from the northern districts of Italy, such as Tuscany, Liguria, Lombardy, and others; in 1888 there were only six families from the southern provinces. Afterwards however the people from the south gained the ascendancy; and by the year 1899 those from the southern districts, such as Abruzzi, Molise, Apulia, Campania, Basilicata, Calabria, and Sicily formed the vast majority. The reason must undoubtedly be sought in the greater economic distress prevailing in the southern parts of Italy. The Italian emigrants upon their arrival in St. Paul gave themselves up to various pursuits. Many of them found employment as labourers in the various departments of the city, along the lines of railroads, or in other private enterprises; others took up trades of various kinds; others went into the mercantile profession, especially in the line of fruits and confectionery. The difference between the people of the north and of the south is very apparent in the occupations taken up by them. While those of the south readily engage in general labour of any kind, the more ambitious and thrifty men of the north prefer to venture into the more profitable trades and professions.

The missionary work among the Italians of St. Paul commenced in the year 1874. A young man of Italian origin, from Genoa, Vernon Co., Wis., was buried in St. Paul; and the funeral rites were conducted by the Rev. John Shanley, then assistant priest at the Cathedral. It was at this occasion, that Father Shanley learned of the existence of about twenty Italians in St. Paul, and resolved to do some special work for their spiritual welfare. Having made his theological studies in the College of the Propaganda, Rome, he was well acquainted with the Italian language, and could thus be of great benefit to these Catholics. Occasionally he held services for them, and devoted to the nascent Italian colony all the time, that he could spare from the arduous work incumbent upon him first as assistant and then as rector of the Cathedral of St. Paul. In 1883 he was relieved in this work by the Rev. James C. Byrne, who also had been a student of the College of the Propaganda at Rome. Father



Byrne, upon his arrival from Rome, was appointed secretary to the Rt. Rev. Thomas L. Grace, then Bishop of St. Paul, and with the discharge of his ordinary duties he combined the work of caring for the spiritual welfare of the Italian colony. In the latter part of the year 1888 arrived in the city an Italian priest from Civitavecchia, by the name of Alessandro Cestelli, who was appointed professor of Moral Theology and Greek literature in the old St. Thomas Seminary, and afterwards in the new Hill or St. Paul Seminary, founded by the munificence of Mr. James J. Hill. The Italian mission of St. Paul was at once entrusted to him; and he took care of it all the time of his sojourn in the city, from the month of December, 1888 until the month of August, 1896. After his departure the spiritual needs of the Italians were attended to by the Revs. Patrick R. Heffron, Humphrey Moynihan, William Turner, and J. H. Brannan, who all have been students of the American College in Rome; among them Father Turner was engaged in this work more regularly than the others. This lasted until the month of August, 1899, when the Rev. Nicola Carlo Odone took charge of the Italian mission.

The services furnished to the Italian Catholics by the above-mentioned priests consisted in the Holy Sacrifice of the Mass and in the administration of the Sacraments of the church. As a rule on Sundays and Holidays of obligation, the Italians were gathered together in a distinct congregation; the Holy Mass was said for their benefit, and an appropriate instruction was imparted. The ordinary place where they assembled, was the commodious basement of the cathedral church. Only for some time were their services conducted in the humble little church situated in Market Street, opposite Rice Park, which has since been converted into a shop for keeping and repairing automobile conveyances. This occurred during a few summers, when Father Byrne and Father Cestelli were attending to the needs of the little flock.

No separate records have been kept of the administration of the Sacraments or of other rites for the Italian mission; whatever oc-

curred in that line was entered into the registers of the cathedral parish, and, in a few isolated cases, into those of other parishes. Father Cestelli was the only one who recorded the baptisms, marriages, and funerals of the Italian colony into a special book; and his records cover the two cities of St. Paul and Minneapolis, since he took care also of the Italians in the sister city. In order to gain an estimate of the size and the growth of the Italian colony of St. Paul, we may take the statistics of baptisms. The registers of the cathedral parish contain the record of 141 Italian children baptized from the year 1881 to August 1899, the time of Father Odone's arrival. The book kept by Father Cestelli, which covers the period from 1890 to 1896, assigns 153 baptisms to St. Paul; this makes a total of 294. To these must be added a few more, which were recorded in the books of the parishes of St. Mary, of St. Michael, or others; and thus the number of baptisms administered from 1881 to 1899 would amount to about 320, which would make an average of about 17 per year. Of course the actual number for each year does not correspond to that figure, and it varies greatly for each succeeding year, sometimes increasing and sometimes decreasing.

In 1883 the Italian colony was numerous enough to found an association of mutual benefit, which they called after their immortal poet, the Dante Alighieri Society. The charter members numbered 39 in all, who lived partly in St. Paul and partly in Minneapolis; they were natives from Tuscany, Genoa, Naples, and Sicily. The society is still existing and in a flourishing condition; however it never had any direct affiliation with the Catholic mission of the Italians.

With the year 1899 begins a new period in the history of the Italian Catholic mission of St. Paul. Up to that time no efforts were made to form a regular parish. The several priests, who attended to the spiritual needs of the Italians at various periods, performed their work with earnestness and zeal for the glory of God and the good of souls; still they did it as a secondary occupation,

since they were engaged primarily in other stations of priestly life and toil. All this was to change; attempts were made to organize a parish with the material at hand, and they were ultimately successful.

Meanwhile the Italian colony grew in size. In 1899 there were about 150 families, in 1906 a little over 200, in July 1908 about 290, and at present there are over 300, without counting the temporary settlers, who spend the winter in St. Paul. In 1908 they were distributed in the following way as to the place of their origin: 197 families were from the southern provinces of Italy, 32 from Sicily, 30 from Tuscany, 9 from Liguria, 8 from Lombardy, 6 from Venice, 3 from Piedmont, 2 from the Swiss Canton of Ticino, 2 from Tyrol, and 1 from Istria. As to their occupation little need be said in addition to what was mentioned in the early section of this paper. Some of the Italians are skilled workmen in making mosaic floorings in private houses or churches, others are engaged in the manufacture of statuary work for churches or oratories. A special mention must be made of the firm, known as the Giuliani Statuary Company. The beginnings of this industry were very modest, and go back to the year 1895; at present it occupies a large building on East Seventh Street, and employs about forty skilled workmen, who are nearly all from Lucca. It is the largest manufacturing house of statues between Chicago and San Francisco. Several Italians are found also in what are called the higher stations of life. Thus Mr. Charles E. Vaseli is a member of the State Board of Control; Mr. Costantino V. Riccardi is an attorney at law; Mr. Francesco Franchina is a practicing physician, and at the same time Consular Agent for the realm of Italy. Among the elements of material and intellectual progress there are a small bank, several agencies of employment, a small library with reading room, and a school but recently established for the study of the Italian language. The day of Christopher Columbus is celebrated annually, the first time on October 11, 1904, through the initiative of Father Odone.



Many of the young boys, when their school hours are over, join the little bands of "Street Arabs," and sell newspapers to the public. The young girls are generally kept at home with the exception of a few, who are employed as clerks, book-keepers, or cashiers in stores, and also at the various works in factories. The women remain entirely at home, and attend to the ordinary duties of housewives. Most of the Italian families live in modest frame houses in the more remote and solitary sections of the city. One group of about 80 families is located along the left bank of the Mississippi; it appears like a little village transplanted from southern Italy, from the slopes of the mountains in the Abruzzi and the Molise, to the banks of the Father of the Waters. The people of St. Paul have given to the colony the picturesque name of Little Italy. Another group put up their abodes along Phalen Creek, in the neighbourhood of East Seventh and Bradley Streets and Hoffman Avenue; this colony resembles much in appearance to that along the Mississippi. There are also not a few more comfortable and adorned dwellings in the central parts of the city, which are inhabited by those of the Italians, who were blessed in their various enterprises with more abundant goods of this earth.

To this Italian colony was called in 1899 the Rev. Nicola Carlo Odone to take care of it as its spiritual shepherd and guide. It was in June of that year, when His Grace, Archbishop Ireland of St. Paul, then in Italy, looked for a suitable priest to place in charge of the work. With that aim in view he corresponded with Father Odone, who agreed to accept the task offered to him. Father Odone is a native of the city of Sestri Ponente in the diocese and province of Genoa; at the time he was assistant parish-priest at the church of the Holy Ghost and the Immaculate Conception in the small town of Zinola, in the diocese of Savona. Without further hesitancy he departed for his new field of labour, arrived in St. Paul August 26, 1899, and took up his residence at the cathedral rectory in West Sixth Street. From that time on until the present day he has la-

boured for the spiritual welfare of the Italian Catholics with but two interruptions. In August, 1900 he was taken ill, and spent some time at St. Joseph's Hospital, St. Paul, Minn., and several months at the St. Joseph's Sanitarium, Mount Clemens, Mich.; it was only on May 26, 1901, on Pentecost Sunday, that he was able to resume his work. His place was filled in the mean time by the Rev. A. Schaefer, a Belgian priest, well versed in the Italian language. From September 1906 to February 1907 he made a journey to his native land of Italy; during which time the Rev. Francis Serpaggi, a priest from Corsica, took care of his flock.

The first object of Father Odone after his arrival in St. Paul was to make investigations as to the status and size of his congregation, and to adorn in a convenient manner the basement of the cathedral, which continued to be the place of worship for the Italians. The walls and the ceiling were frescoed; the seats were varnished; and the altars were furnished with the necessary linen, candlesticks, and other implements required for the celebration of the Holy Sacrifice. On Sunday, October 1, 1899, the feast of the Holy Rosary, he held thus the first service, which consisted in the Sacrifice of the Mass and a sermon.

The thing, which Father Odone had uppermost in mind, was to make a regular parish of the Italian mission, such as the word is generally understood in the church throughout the United States. With that aim in view he soon gave a special name to the little chapel of the Italians. On May 27, 1901, with the approval of His Grace, the Archbishop of St. Paul, he called it the church of the Most Holy Redeemer. He adopted also a special seal for the purposes of his congregation, which around the edges bears the inscription: *Rettoria del SS. Redentore, St. Paul, Minn., U. S. A.* In January, 1904, a temporary council of administration was formed, of which the Hon. John W. Willis became the treasurer in the month of August following. Judge Willis is a Catholic of prominent standing in the community of St. Paul, and has always taken a deep interest in all

the movements contributing to the religious and material welfare of the Italian Catholics in his home city. Finally, on February 9, 1906, the Most Rev. John Ireland, Archbishop of St. Paul, and the Rt. Rev. Monsignor Anatole Oster, Vicar General of the diocese, signed the papers erecting the Italian parish of the Most Holy Redeemer into a corporation. Said papers were duly authenticated on April 2, before Mr. John P. O'Connor, Notary Public; and on April 15 following they were recorded with the Secretary of State and the Register of Deeds in St. Paul. The members of the corporation are, like in all similar cases, the Archbishop of St. Paul, the Vicar General of the diocese, the rector of the parish, a secretary, and a treasurer, the last two being chosen from among the members of the congregation. The first secretary was Mr. Nicola Martinelli, and the first treasurer Mr. Pacifico Ungaretti; they were succeeded in February, 1908, after the lapse of two years, by Messrs. Paolo Costanzo and Augusto De Barbieri respectively; early in the year 1909 the latter were replaced in their turn by Messrs. Santo Speranza and Fedele Marinelli. In addition to the corporation there is also a council of administration, elected annually, which at first comprised over twenty members, but was ultimately reduced to six in 1908. In this manner the Italian parish was completely organized, and placed on an equal footing with the other parishes of the diocese; Father Odone may justly claim the title and honour of its founder.

The financial organization of the parish was somewhat more difficult to realize. The Italian Catholics did not form a special parish up to the coming of Father Odone; and hence it took some time to make clear to them, that they had the sacred obligation of providing for the maintenance of their chapel, the expenses entailed for their services, and the support of their parish priest. For some time many things were charitably furnished by the cathedral parish; among them may be mentioned the altar breads, the mass wine, sacred vestments and vessels, the fuel for heating the chapel in winter, and the light. For several years past a great change for the better has



been noticed. The Italian parish supplies now its own altar breads and mass wine; it acquired new vestments and vessels of its own; it has paid repeatedly and still pays annually the sum of \$24.00 for the gas light consumed; every year a collection is taken up to purchase the necessary fuel; the organist employed, who at first performed the service gratis, receives now a handsome compensation. The allowance paid to the pastor by way of salary has never been up to the standard maintained in the diocese; that of the last fiscal year 1908 amounted to \$419.50. In view of that fact Father Odone boarded at the cathedral rectory without retribution for a number of years; and in return he rendered such assistance in the upper church or in chapels outside, as time and circumstances would permit. This lasted until February 24, 1907, when the pastor of the Italian parish was made completely independent of the cathedral by turning over a stated monthly sum for his board and lodgings. The sources of revenue for the Italian parish are those generally in vogue among Catholic congregations. The income derives largely from annual assessments levied from each member or family to the amount of at least \$6.00, from the regular collections taken up during the services, from the extraordinary collections made at the occasion of a special feast-day, from voluntary donations, or other similar means. The handling or administration of the funds was at first largely in the hands of Father Odone, assisted by the Rev. J. J. Lawler, rector of the cathedral, and the council of administration; since the establishment of the corporation it is done by the members of that body.

The services for the Italian Catholics of St. Paul are in all things equal to those that are held in other churches of the diocese, and throughout the country generally. The Mass is said for their convenience; the Sacraments or other rites are administered; and instructions are imparted upon the adults as well as the children. At first Holy Mass was said by Father Odone only on Sundays. It was usually a High Mass, during which a sermon was delivered; and at

the end the benediction with the Blessed Sacrament was imparted. As he had to assist often at the solemn Mass in the upper church, the services commenced at 9:00 o'clock in the morning. For some time, from February 1907 to January 1908, two Masses, a Low and a High Mass, were said, which practice was discontinued owing to the very small attendance at the first Mass. The regular hour for High Mass at present is 9.30 A. M.; the sacred music has been for some time past and still is furnished by an organist and several singers, who all belong to the congregation. For some Sundays, in the months of August and September 1908, Father Odone said an early Mass in the private dwelling of Mr. Anania Di Buci, near Phalen Creek, the better to accommodate the population of that settlement. The service was given up, because the attendance was so small, that it seemed scarcely worth the while to make any further efforts in that direction. Since November 1907 Mass is said regularly also on week days in the Italian chapel; it is followed by an instruction or pious reading, which lasts for about ten or fifteen minutes.

The Sacrament of Baptism is usually administered in the chapel of the Holy Redeemer on Sundays before the High Mass. The marriages are likewise solemnized there, either on Sunday or other special days, according to the wishes of the parties concerned. The same must be said of the funerals, which are held there with the solemnity and at the time desired by those interested. According to the parish books the number of baptisms administered from the year 1899 to 1909 inclusive were for each year: 15, 37, 32, 41, 43, 58, 54, 73, 79, 111, 77; the marriages solemnized for the same period were: 4, 5, 2, 6, 13, 11, 14, 16, 9, 10, 13; the funerals held during the same period were: 4, 7, 8, 11, 4, 22, 16, 20, 42, 23, 31. Confessions are heard usually on Saturday evenings, or also on Sunday mornings before Mass; the Holy Communion is distributed during the High Mass on Sundays.

The instructions imparted on the adults are usually contained in the sermons of the Sundays and feast-days of the year, or also in

the special discourses given at the time of a mission or for similar occasions. A more permanent form of inculcating the maxims of our holy religion, the duties of Christians, or also the practical rules and regulations of the parish, is found in the booklet, issued four times a year in the shape of a magazine, and known as the "*Guida Pratica*"; the first number appeared in April 1909. The children are instructed in the essentials of the Catholic religion or in the Catechism regularly on Sunday mornings either before or after Mass. For the last four or five years Father Odone has been helped in this work by a zealous and devoted woman, Miss Mary Doyle; and at present the Sisters of St. Joseph have charge of it. Special instructions are always given in preparation for the first Holy Communion and for Confirmation. The first Holy Communion was administered for the first time on the Ascension of Our Lord, May 24, 1900, to 11 children. The solemnity occurs as a rule every single year. The Sacrament of Confirmation was conferred for the first time in the chapel of the Holy Redeemer by His Grace, the Archbishop of St. Paul, on the feast of the Blessed Trinity, Sunday, June 18, 1905; the favour was bestowed on 24 children. Ordinarily, however, the children of the Italian parish are confirmed with those of the cathedral on Pentecost Sunday. Among the distinguished ecclesiastics, that spoke words of religion to the Italian Catholics in their chapel, may be mentioned the Rt. Rev. John Shanley, late Bishop of Fargo, N. Dak.; the Rt. Rev. Jules Chatron, Bishop of Osaka, Japan; the Rt. Rev. Monsignor Antonini, of Rome, now Protonotary Apostolic; and His Grace, the Archbishop of St. Paul.

The ordinary feast-days, which occur during the ecclesiastical year, are all celebrated with the solemnity and usages customary in the United States. In addition to that the Catholics of the Italian parish of St. Paul are wont to display a special pomp on days of their own. Many of them, endowed as they are with an emotional character outside the ordinary, like to repeat the festivals, which they were accustomed to witness in their native villages of Italy.

The principal ones are those of the Holy Face of Lucca, of the Infant of Prague, of the Blessed Virgin under the title of Mount Carmel, the Defense, and the Holy Rosary, of St. Michael the Archangel, of St. Anthony of Padua, of St. Alexander Martyr, of St. Donatus Bishop and Martyr, of St. Rochus, of the Saints Cosmas and Damian, of St. Anthony Cacciottolo, of the Blessed Augustine Novelli, and of St. Benedetta Martyr. On such occasions a few members of the parish, with the approval of their pastor, constitute themselves into a committee of promoters, solicit the necessary funds, adorn the picture or statue of the Saint to be honoured, and arrange for the celebration of a solemn High Mass with the panegyric of their hero. The writer of this paper had several times the pleasure of taking part in such festivities either as sacred minister, or as celebrant, or also as "Predicatore della festa." By such means the Italian Catholics are brought to practice their religion by coming to church on Sunday; and care is taken to inculcate upon them, that such festivities alone do not make a good Catholic, but that the first requirement is a staunch devotion to God and to Christ, and the second a christian and virtuous life, such as was led by the Saint whom they honour in this special manner. And lest they forget that the first homage of a Catholic should be directed to Christ, the saviour and founder of the church, Father Odone preferred the title of the Most Holy Redeemer to any other, under Whose patronage he placed the little Italian chapel and the whole congregation that assembles in it.

A peculiar feature in the average parishes is the existence of a certain number of societies of either men or women; and this also is found in the Italian parish of St. Paul. On July 17, 1904, was organized a mutual benefit society for the Italian Catholics under the title of the Most Holy Redeemer and St. Anthony of Padua; the charter members amounted to 76 men, a few of whom were from the city of Minneapolis. Said society took a special pride in marching with banners and bands in the two monster parades that were held



on the occasion of the laying of the cornerstone of the new cathedral of St. Paul and of the pro-cathedral of Minneapolis, on Sunday, June 2, 1907, and Sunday, May 31, 1908, respectively. In November, 1904 was established a court of the order of Catholic Foresters for women; the new society was called the Court of Mount Carmel. A similar court was established for the men of the parish in March, 1910.

The center of the religious life of the Italian parish is still the chapel in the basement of the cathedral of St. Paul, to which access is had from the outside, on St. Peter Street. It is large and commodious, and suited temporarily to the needs of the congregation. Its measurements are 72 feet in length, 68 in width, and 13 in height; twelve pillars support the ceiling. The light penetrates through five windows; at night twelve gas jets may be used to dispel the darkness. Nothing is in this chapel, that makes any pretension to style or art; all things are of the simplest kind. There are three altars adorned with the necessary candlesticks and crucifixes, with a number of images or statues of Saints. Three of the paintings, those of St. Nicholas of Bari, of St. Lucia, and of St. Charles Borromeo, were painted by Father Odone in 1900, and graciously donated to the oratory. The chapel is sufficiently supplied with sacred vessels and vestments, such as are used in the various ecclesiastical functions. Many of these objects were donated by devoted Catholics, either Italian or non Italian. No need there is of mentioning their names; they are faithfully recorded in the books of the parish, and above all God knows them, and will reward them. The Catholic organization of the Knights of Columbus has recently taken up the protectorate of the Italian parish; the chapel was redecorated and supplied with electric lights at the expense of these staunch Catholics. At the left corner of the chapel, i. e., on the gospel side of the altar, there is a sacristy of sufficient size for all practical purposes.

The Italian Catholics worship with true devotion their God and their Saints in the humble basement chapel of the cathedral. They can satisfy there the religious aspirations of their hearts; but it is quite

natural that they should wish to have a church of their own, such as is the case with nearly all the Catholics of the various races in St. Paul. For a number of years past discussions have been held on that subject. On the first of August, 1909, a committee for the new church was formed; it consists of Messrs. Angelo Goduto, Leonardo Vannella fu Ludovico, and Francesco Di Joja. Up to the present, no final results have come from all this; the endeavours, however, represent a continuity of efforts to attain the desired goal. If so far no decision has been reached, the reason must be sought first in the necessarily heavy expenditure to be incurred in a project of that kind, and second in the circumstance that it is difficult to secure a desirable location, which would satisfy the needs or correspond to the wishes of all the Italian Catholics scattered over a wide area in the city. Let us hope, that the Italian Catholics will soon have a temple of their own to the honour of God, to the glory of the fair name of Italy.

St. Paul, April, 1910.

FRANCIS J. SCHAEFER,  
The St. Paul Seminary.



CHRONICLE  
OF  
CURRENT EVENTS.



Note A summary of events interesting to Catholics in the Northwest, which have occurred since the preceding issue of the *Acta et Dicta*.

#### SILVER JUBILEE OF REV. PATRICK O'NEILL.

On June 24, 1909, the Rev. Patrick O'Neill, pastor of the parish of St. Michael, West St. Paul, celebrated the twenty-fifth anniversary of his ordination to the Priesthood. The jubilee festivities were brought to a close by a reception at the West Side Club where the Rev. Jubilarian was presented with a substantial purse by his parishioners.

#### LAYING OF THE CORNERSTONE OF THE CHURCH OF ST. MARY, MINNEISKA, MINN.

This event occurred on June 24, 1909. The ceremony was performed by Rev. N. Schmitz of Rollinstone, assisted by Rev. P. J. Gallagher of Winona who preached a sermon in English, Rev. John Meier of Winona who preached in German, and by the pastor, Rev. C. Koegel.

#### SILVER JUBILEE OF REV. SEBASTIAN SCHELS, O. S. B., OF ADRIAN, MINN.

The Rev. Sebastian Schels, O. S. B., pastor of the Church of St. Adrian, Adrian, Minn., celebrated his silver jubilee on June 29, 1909. The sermon was delivered by the Rev. Father Clemens, O. S. B., of Bismarck, N. D.

#### DEDICATION OF THE CHURCH OF SAINTS PETER AND PAUL, MEADOW, S. D.

On June 29, 1909, the Rev. J. Frei of Lemmon, S. D., blessed the new church in the recently established parish of Meadow, of which the Rev. Charles Virnig is the pastor.

## SILVER JUBILEE OF THE PARISH OF THE SACRED HEART, GLEN ULLIN, N. D.

The parish of the Sacred Heart, Glen Ullin, N. D., observed its twenty-fifth anniversary on July 14, 1909. The celebrant of the Solemn High Mass was the Rev. Martin Schmitt, O. S. B.; Deacon, the Rev. Adolph Dingmann, O. S. B.; Subdeacon, the Rev. Anselm Orthmann, O. S. B.; the sermon was delivered by the Rt. Rev. Vincent Wehrle, Abbott of St. Mary's Abbey, Richardton, N. D.

The parish was founded in 1884, when the Rev. Martin Schmitt, O. S. B., now in Meire Grove, Minn., said Mass in Glen Ullin for the first time; ever since it has been administered by Fathers of the Benedictine Order, with the exception of the years 1891-95, when diocesan priests were in charge of it.

## THIRTIETH ANNIVERSARY OF THE FOUNDING OF DE GRAFF, MINN.

This anniversary was observed on July 14, 1909. The sermon at the Solemn High Mass was delivered by the Most Reverend Archbishop Ireland. The afternoon was devoted to games and sports of all kinds. In the evening there was a band concert followed by an open air meeting at which addresses were delivered by Hon. Thomas P. Ferry, a son of one of De Graff's oldest settlers; Mayor Bresnahan; Vincent McNellis; J. C. Collins of Benson; Rev. P. Kenny of Northfield; Rev. T. J. Gibbons of St. Paul; Rev. W. P. Walsh, the pastor of the parish; J. O'Donnell, who read a history of the Clontarf Colony prepared by Joseph McDermott; and Archbishop Ireland who urged the people to stay on their farms and be truly independent. At the Memorial Service on the following day the Archbishop of St. Paul spoke feelingly to the congregation of the duty they owe to the dead.

LAYING OF THE CORNERSTONE OF THE CHURCH OF ST.  
ANDREW, FAIRFAX, MINN.

On July 20, 1909, the cornerstone of the new church at Fairfax was laid with appropriate ceremonies. Rev. John Goergen is the pastor.

DEDICATION OF THE CHURCH OF ST. MARY, CLEAR  
LAKE, S. D.

The new church of St. Mary at Clear Lake, S. D., was dedicated on July 22, 1909, in the presence of a large concourse of people. The Rev. Terence Slattery is the pastor.

DEDICATION OF THE CHURCH OF ST. CATHERINE, LU-  
VERNE, MINN.

The new Church of St. Catherine, Luverne, Minn., of which the Rev. Dominic Mangan is pastor, was dedicated on August 18, 1909. The Rev. Sebastian Schels of Adrian celebrated Solemn High Mass, with Rev. O. Zachmann of St. James, Deacon, and Rev. J. Mangan of Pipestone, Subdeacon. The sermon was preached by the Rev. W. E. F. Griffin of Ellsworth. The church cost about \$20,000.

DEDICATION OF THE ACADEMY OF ST. MARY OF THE  
LAKE.

On August 24, 1909, the new Academy of St. Mary of the Lake, situated at Devil's Lake, N. D., was dedicated by the Very Rev. Thomas Egan, Administrator of the Diocese of Fargo, at the close of the Solemn High Mass which he celebrated, assisted by a number of the priests of the Diocese. The Academy is in charge of the Sisters of Mercy who have a splendid hospital adjoining it. The cornerstone of the Academy was laid on July 9, 1908.

ST. JAMES ORPHANAGE, DULUTH, MINN.

The cornerstone of the St. James Orphanage, Duluth, was laid by Bishop McGolrick on September 5, 1909. After the ceremony the Bishop preached a sermon on Christian Charity. The new building will cost about \$120,000. The site contains forty acres of land and was purchased by the Bishop shortly after his arrival in Duluth.

JUBILEE OF REV. A. OGULIN OF ST. PAUL, MINN.

The twenty-fifth anniversary of the ordination of the Rev. Anthony Ogulin, pastor of the parish of St. Bernard, St. Paul, Minn., was observed on September 21, 1909. Solemn High Mass was celebrated by the Rev. Jubilarian; and a sermon appropriate to the occasion was preached by the Rev. P. M. Jung, pastor of the Church of St. Matthew. Right Rev. Bishop Trobec of St. Cloud, Mgr. A. Plut of Shakopee and a large number of priests were present in the sanctuary.

Father Ogulin was born in February, 1862, at Semic in Krain, Austria. He completed his classical studies at Rudolfswerth in his native land; and came to America in 1880 and entered St. Francis Seminary, Milwaukee, Wis. He was ordained by Archbishop Ireland on September 19, 1884, and appointed pastor of the parish of Heron Lake, Minn., where he remained four years. From 1888 to 1890, he was in charge of the parish of St. Peter. Since 1890 he has been pastor of the parish of St. Bernard, St. Paul, Minn.

ELECTION OF THE MOTHER GENERAL OF THE SISTERS  
OF NOTRE DAME.

On October 6, 1909, the representatives of the Sisters of Notre Dame, assembled in Munich, Bavaria, chose Sister Mary Bruno Thoma for their Mother General. She enjoys a wide reputation in matters of school and education, and was Superioress in Rosenheim, Bavaria, before her elevation to the highest post in the order.



LAYING OF THE CORNERSTONE OF THE CHURCH OF ST.  
BRIDGET, FOLEY, MINN.

On October 10, 1909, the cornerstone of the new church of St. Bridget at Foley, Minn., was laid by the Rt. Rev. James Trobec, Bishop of St. Cloud. The Rev. J. Kitowski is the pastor.

BLESSING OF THE PAROCHIAL SCHOOL, HOVEN, S. D.

On October 13, 1909, the Rt. Rev. Msgr. H. Mensing of Webster, S. D., blessed the new school of St. Bernard's parish, Hoven, S. D. He was the Celebrant of the Solemn High Mass; the sermons in German and English were delivered by the Rev. J. Weber of Salem, S. D., and the Rev. D. Desmond of Huron, S. D., respectively. The Rev. A. C. Helmbrecht is the pastor.

JUBILEE OF REV. J. M. SOLNCE, ST. PAUL, MINN.

The silver Jubilee of Rev. J. M. Solnce, pastor of the parish of St. Agnes, was celebrated on October 17, 1909, by a solemn High Mass at which the Rev. Jubilarian officiated. The sermon was preached by his predecessor in the parish, the Right Reverend James Trobec, Bishop of St. Cloud.

Father Solnce was born in Austria in 1861. He studied Classics and Philosophy in Laibach and completed his preparation for the Priesthood at St. Francis Seminary, Milwaukee, Wis., where he was ordained June 24, 1884. He labored in the parishes of Wabasha, New Ulm, Hokah, Owatonna, St. Matthew (St. Paul), prior to his coming to his present charge.

CHURCH OF ST. AGNES, ST. PAUL, MINN.

The jubilee of Father Solnce was observed on the day on which the cornerstone of the new Church of St. Agnes was laid. The ceremony

was performed by Bishop Trobec; and the sermon was delivered by Archbishop Ireland.

### SILVER JUBILEE OF THE RT. REV. MONSIGNOR HENRY MENSING, WEBSTER, S. D.

A unique celebration was held in Webster, S. D., on October 26, 1909. Rt. Rev. Monsignor Henry Mensing, Rector of St. Otto's church, observed the twenty-fifth anniversary of his ordination to the priesthood, and the twenty-fifth anniversary of his appointment to the parish of Webster, in which he has laboured without interruption; at the same time the parish looked back to twenty-five years of its existence. The Rt. Rev. Jubilarian was Celebrant of the Solemn High Mass held in the morning; the sermons were given by the Rev. D. Desmond of Huron, S. D., and the Rev. A. C. Helmbrecht of Hoven, S. D. The Rt. Rev. Msgr. G. Sheehan of Elkton, S. D., and many other priests occupied seats in the sanctuary, or else took part in the services.

### PARISH OF ST. MARY, BELVIDERE, MINN.

The golden jubilee of the parish of St. Mary, Belvidere, Minn., was celebrated on October 28, 1909. The Rev. John Meier of Winona, first resident pastor of the parish, officiated at the Solemn High Mass with Rev. J. Reiland of Parkston, S. D., Deacon and Rev. C. J. Weber of Superior, Wis., Subdeacon. Rev. J. H. Gaughan of Red Wing, preached in English; and Rev. M. Goevert of Norwood, in German.

The parish was founded by Rev. Felix Tissot who was followed by Rev. C. J. Knauf and the Right Rev. J. N. Stariha, first Bishop of Lead, S. D., who built the church. The present pastor is Rev. J. H. Leydeckers. Five priests claim the parish as their native place.

DEDICATION OF THE CHURCH OF ST. HUBERTUS, ST.  
HUBERTUS, MINN.

On November 6, 1909, the Rt. Rev. James Trobec, Bishop of St. Cloud, dedicated the new church of St. Hubertus, near Wadena, Minn. The English sermon was delivered by the Rt. Rev. Bishop, and the discourse in German by the Rev. F. Wiechmann, pastor of Bluffton, Minn., who attends to the mission of St. Hubertus.

DEDICATION OF THE CHURCH OF ST. JOSEPH, MIES-  
VILLE, MINN.

On Sunday, November 7, 1909, His Grace, the Archbishop of St. Paul, dedicated the new church in the parish of Miesville, Minn., of which the Rev. John J. Mies is the pastor.

PARISH OF THE MOST HOLY REDEEMER, MARSHALL,  
MINN.

The silver jubilee of this parish was observed on November 25, 1909. Rev. Thomas Welch of St. Paul, a native of the parish, celebrated the Mass assisted by Rev. J. Cummiskey of Rochester as Deacon and Rev. H. A. Van Wallegheem of Ghent as Subdeacon. The sermon was preached by Father Cummiskey. The Rev. Joseph Guillot is the present pastor of the parish.

LAYING OF THE CORNERSTONE OF THE CHURCH OF THE  
BLESSED VIRGIN, NEW TRIER, MINN.

On Thanksgiving day, November 25, 1909, the Rt. Rev. James Trobec, Bishop of St. Cloud, laid the cornerstone of the new church in New Trier, Minn. The Celebrant of the Solemn High Mass was the

Rev. Leopold Haas of Glencoe, formerly Rector of the parish; the sermon was delivered by the Rt. Rev. Bishop. The Rev. N. Stubinitzky is the pastor.

## TWENTIETH ANNIVERSARY OF BISHOP MCGOLRICK'S CONSECRATION.

The Right Reverend James McGolrick of Duluth, Minn., celebrated the twentieth anniversary of his consecration on December 8, 1909, at the Church of the Immaculate Conception, Minneapolis, of which he was pastor for twenty-two years. In the evening a reception was tendered him by Hennepin Council, Knights of Columbus, at their club rooms.

On December 27, a similar function took place in Duluth. The Right Reverend Bishop celebrated Pontifical Mass in his Cathedral on that occasion; and the sermon was preached by the Right Reverend A. F. Schinner, Bishop of Superior, Wis. In the evening the Bishop's Club gave a dinner in his honor; and at the reception which followed he was presented with a purse of \$7,000 on behalf of the citizens of Duluth, irrespective of class or creed. The Bishop donated this amount to the St. James Orphanage, Duluth.

## REV. JAMES O'REILLY NAMED BISHOP OF FARGO, N. D.

On December 14, 1909, Rev. James O'Reilly, pastor of the parish of St. Anthony, Minneapolis, was named Bishop of Fargo, in succession to the late Bishop Shanley, by the Consistorial Congregation. On the following day His Holiness, Pope Pius X, ratified the appointment.

Father O'Reilly was born in Ireland in 1855; and was ordained at All Hallow's College, Dublin, in 1881. He was pastor of the parishes of Lake City and of Stillwater before coming to Minneapolis twenty years ago.



## GOLDEN JUBILEE OF THE PARISH OF ST. WENDELIN, LUXEMBURG, MINN.

The fiftieth anniversary of the founding of the parish at Luxemburg, Stearns Co., Minn., was fittingly observed on December 16, 1909. As a preparation for the solemnity, the members of the parish listened to a series of instructions given during a mission by the Franciscan Father Francis Haase of Joliet, Ill., and approached the Holy Sacraments. On the day of the feast Pontifical High Mass was celebrated by the Rt. Rev. James Trobec, Bishop of St. Cloud, assisted by the Rt. Rev. Msgr. Edward J. Nagl of St. Augusta, Minn., Vicar General of the diocese, and a number of other priests. The sermon was preached by Msgr. Nagl.

The parish of St. Wendelin owes its origin to the Benedictine Fathers, who, from St. Cloud or from Collegeville, visited the Catholic settlers in Stearns Co.; it was organized in 1859, when a church was built by the Rev. Ansgar Frauendorfer, O. S. B., and placed under the patronage of St. Wendelin. The construction of the present church, built of granite, was commenced in 1872 by the Rev. Valentine Stimmler, O. S. B. The Benedictine Fathers retained charge of the congregation until the year 1893, when the first diocesan priest, the Rev. Isidore Hengarten, was appointed to it by the late Bishop Zardetti. The present pastor is the Rev. Hubert Gundermann.

## DEDICATION OF THE CHURCH OF ST. LOUIS, ST. PAUL, MINN.

The new Church of St. Louis, erected by the French Catholics of the city of St. Paul, was dedicated to the service of God on December 19, 1909. The ceremony was performed by the Most Reverend Archbishop Ireland assisted by Rev. J. J. Lawler, pastor of the Cathedral, Rev. Father Gregory, O. S. B., pastor of the Church of the Assumption and Rev. Paul Rulquin, pastor of the parish of St. Louis.

Solemn Pontifical Mass was then celebrated by the Most Reverend Archbishop Langevin, O. M. I., of St. Boniface, Manitoba, with Rev. P. R. Heffron, D. D., of St. Paul Seminary, as Assistant Priest, Rev. P. M. Jung of St. Matthew's parish, as Deacon and Rev. F. Ries, S. M. of St. Louis parish, as Subdeacon. Rev. F. Schaefer of St. Paul Seminary was Master of Ceremonies. The sermon was delivered by Archbishop Ireland who dwelt on the presence of God in Catholic churches as a reason for the erection of beautiful temples in His honor. He gave a history of the French Catholics in St. Paul from the day in 1842 on which they built the first Chapel of St. Paul until the present.

In the evening after Vespers, a sacred concert was given, following which the Most Reverend Archbishop of St. Boniface delivered a sermon in French in which he exhorted his hearers to preserve their Faith and Nationality as their most precious heritage. Solemn Benediction of the Most Blessed Sacrament brought the services to a fitting close.

The Church of St. Louis is an adaptation of a style of architecture common in the seventeenth century during the period of the colonization of Canada by the French. It is 107 feet long and 60 wide, with a sanctuary 24 by 30. Its seating capacity is 650, but whenever necessary it can be made to accommodate 1,000. In the rear there is a chapel with a seating capacity of 150, which was blessed on October 24. It contains a miniature reproduction of the Grotto of Lourdes.

The whole edifice is of pressed brick with Bedford stone trimmings and cost about \$50,000. The new brick parochial residence which was erected simultaneously with the Church cost about \$10,000.

#### SILVER JUBILEE OF REV. P. R. HEFFRON, D. D., ST. PAUL SEMINARY.

On December 22, 1909, the Rev. P. R. Heffron, D. D., Rector of the St. Paul Seminary, celebrated the twenty-fifth anniversary of his ordination to the priesthood. Solemn High Mass was sung in St. Mary's Chapel by the Rev. Jubilarian; and the sermon was preached by the

Most Rev. Archbishop. In the evening the students of the Seminary gave a program of vocal and instrumental selections in the Aula Maxima followed by the reading of two congratulatory addresses, one in Latin, the other in English, to which Dr. Heffron responded, thanking them for the good wishes of which he had been the recipient.

RIGHT REVEREND J. N. STARIHA, D. D., HONORED BY  
THE POPE.

About New Years word was received in St. Paul that the Right Reverend John N. Stariha, D. D., who resigned the Bishopric of Lead, S. D., in March, 1909, on account of ill health, had been appointed by Pope Pius X Titular Archbishop of Antipatride in Palestine. Since his resignation Archbishop Stariha has resided in his native Diocese of Laibach, Austria.

CREATION OF TWO NEW DIOCESES IN THE PROVINCE  
OF ST. PAUL.

On the recommendation of the Archbishop and Bishops of the Ecclesiastical Province of St. Paul, Pope Pius X approved the erection of two new Dioceses within the limits of the Province on January 7, 1910. The Diocese of Crookston comprises all that part of Minnesota west of the easterly boundaries of Hubbard and Beltrami counties and north of the southerly boundaries of Clay, Becker and Hubbard counties. The Diocese of Bismarck takes in all the State of North Dakota west of the easterly boundaries of Emmons, Burleigh, McLean and Ward counties. The new Episcopal Sees will be at Crookston and Bismarck respectively.

REV. J. J. LAWLER APPOINTED AUXILIARY-BISHOP OF  
ST. PAUL.

On February 3, 1910, the Consistorial Congregation nominated

Rev. J. J. Lawler, pastor of the Cathedral, Auxiliary-Bishop of St. Paul. The nomination was ratified on the following day by His Holiness Pope Pius X.

Father Lawler was born at Rochester, Minn., in 1862. He studied in the St. Francis Seminary, Milwaukee, Wis., and in the University of Louvain, Belgium, and was ordained a priest in 1885. For a year he was Professor at the College of St. Thomas, whence he was transferred to the pastorate of the parish of St. Luke. In September, 1896, he became pastor of the Cathedral where he has since labored.

#### ST. BERNARD'S HALL, AVOCA, MINN.

On February 12, 1910, fire from a defective chimney destroyed St. Bernard's Hall at Avoca, Minn. The building was erected in 1879 by Archbishop Ireland, and in 1884 it was given to the Sisters of St. Joseph who, under contract with the United States Government, opened a school for Indian girls from the reservation in South Dakota. On the expiration of the contract the Sisters opened a school for small boys.

#### REV. P. R. HEFFRON, D. D., APPOINTED BISHOP OF WINONA, MINN.

On March 3, 1910, Very Rev. P. R. Heffron, Rector of the St. Paul Seminary, was appointed Bishop of Winona by the Consistorial Congregation. His Holiness Pope Pius X ratified the nomination on March 4.

Father Heffron was born in New York City in 1860. He came west with his parents who finally settled near Rochester, Minn. He was ordained to the Priesthood at the Grand Seminary, Montreal, December 22, 1884. He was for a while Professor in the College of St. Thomas; and succeeded Bishop Shanley as pastor of the Cathedral parish, St. Paul, in 1889. In 1896 he was appointed Vice-Rector of



the St. Paul Seminary; and was made Rector the following year on the death of Right Rev. Mgr. L. Caillet.

#### NOMINATION OF BISHOPS CORBETT, WEHRLE, AND BUSCH.

On April 8, 1910, the Pope ratified the nominations made by the Consistorial Congregation on April 7 for the new Sees of Crookston, Minn., and Bismarck, North Dakota, and for the vacant See of Lead, South Dakota. The Rev. Timothy Corbett, pastor of the Cathedral of the Sacred Heart, Duluth, Minn., was appointed Bishop of Crookston; Right Rev. Abbot Vincent Wehrle, O. S. B., of St. Mary's Abbey, Richardton, N. D., was named Bishop of Bismarck; and Rev. Joseph F. Busch, Superior of the Diocesan Missionary Band, Excelsior, Minn., was made Bishop of Lead.

#### DEDICATION OF THE CHURCH AT BOWLUS, MINN.

On Sunday, May 8, 1910, the Rt. Rev. James Trobec, Bishop of St. Cloud, blessed the new church of the parish of Bowlus, Morrison County, Minnesota, made an address in English to the congregation, and sang a Pontifical High Mass. He was assisted by Fathers Brenney of St. Anna, Plachta of Royalton, Welp of Little Falls, and Janski of North Prairie; the last named has charge of the new mission.

#### CHURCH OF ST. ADALBERT, ST. PAUL, MINN.

The ceremony of laying the corner-stone of the new Polish Church of St. Adalbert, Charles and Gaultier streets, St. Paul, Minn., was performed by Most Reverend Archbishop Ireland on May 8, 1910. His Grace was assisted by the Right Reverend Mgr. A. D. Majer, pastor of the parish, and a large number of priests.

At the conclusion of the ceremony the Most Reverend Archbishop preached a sermon in which he praised the devotion of the Polish people to the Catholic Church not only in this country but in their fatherland. The new church will cost about \$60,000; and will be ready for occupancy in November.

#### CONSECRATION OF THE CHURCH OF THE SACRED HEART, FREEPORT, MINN.

On Pentecost Monday, May 16, 1910, the Rt. Rev. James Trobec, Bishop of St. Cloud, consecrated the new church of the Sacred Heart of Freeport, Minn. The ceremonies of the consecration commenced at 7:30 A. M., and were followed by the Pontifical High Mass. The bishop was assisted by the Rev. Stephen Koefer, O. S. B., the pastor of the place, and by a number of priests and clerics of St. John's, Collegeville, Minn. Owing to the length of the services no sermon was given, but the bishop spoke words of congratulation and encouragement to the congregation.

The present beautiful structure was erected on the site of the former church, which was destroyed by fire in 1905. In 1906 the basement was built, and used for services during several years; the superstructure was commenced in 1908, and completed in the summer of 1909. Owing to the generosity of the parishioners, the labours and the zeal of the reverend pastor, the building was soon paid for, and thus there was no obstacle to its consecration.

#### FATHER SCHAEFER APPOINTED RECTOR OF THE ST. PAUL SEMINARY.

On May 17, 1910, the Reverend Francis J. Schaefer, D. D., Ph. D., was appointed Rector of the St. Paul Seminary in succession to the Right Reverend P. R. Heffron, D. D., Bishop of Winona, Minn.

Dr. Schaefer was born on April 3, 1869, at Kuellstedt, Province of Saxony, Kingdom of Prussia, Germany. In 1882 he left the elementary school of his native village and entered the College at Dingelstedt, where he remained one year. From 1883 to 1892 he attended the College of the Propaganda, Rome, where he followed the courses in the Classics, Philosophy and Theology. He was ordained to the priesthood October 28, 1891. The two following years were devoted to post-graduate work at the Catholic Institute, Paris. At the opening of the St. Paul Seminary, in September, 1894, he was appointed Professor of Church History and New Testament Greek. Later on he taught classes in German and Patrology. He is, likewise, the official Master of Ceremonies on all important occasions. When the St. Paul Catholic Historical Society was organized in April, 1905, Father Schaefer was elected president—a position he still holds.

#### FATHER REARDON APPOINTED DIRECTOR OF THE DIOCEAN MISSION BAND.

The Rev. James M. Reardon, professor of the St. Paul Seminary, has been appointed director of the diocesan mission band, succeeding the Rt. Rev. Joseph F. Busch, recently created bishop of Lead, S. D. Father Reardon is the Secretary and Librarian of the St. Paul Catholic Historical Society.

#### SILVER JUBILEE OF THE CHURCH OF THE HOLY ANGELS, THE PRO-CATHEDRAL OF ST. CLOUD, MINN.

The Cathedral parish of St. Cloud, Minn., observed the twenty-fifth anniversary of the erection of its church edifice, dedicated to the Holy Angels, on Sunday, September 12, 1909. Pontifical High Mass was celebrated by the Rt. Rev. James Trobec, Bishop of St. Cloud, assisted by the Rt. Rev. Msgr. Edward Nagl, Vicar General of the diocese, and others. The sermon was delivered by His Grace, the Most Reverend Archbishop of St. Paul; the text of it is given below in

full. The Rt. Rev. Peter Engel, O. S. B., Abbot of St. John's Abbey, Collegeville, Minn., and several other ecclesiastics, were present in the sanctuary. The celebration was under the direction of the Rev. Leo Gans, J. C. D., the present Rector of the Cathedral parish.

The construction of the present Cathedral church of St. Cloud was commenced in 1883, and was completed in the fall of the following year; the first solemn services were held in it on the first Sunday of Advent of that year. Before that the church of the Immaculate Conception served as the Pro-Cathedral, ever since Rt. Rev. Rupert Seidenbusch was appointed Vicar Apostolic of Northern Minnesota in 1875.

#### THE SERMON.

"Remember the days of old; think upon every generation; ask thy father, and he will declare to thee; thy elders and they will tell thee." Deuter. XXXII 7.

The theme upon which I am bidden to speak is the Cathedral of the Diocese of St. Cloud. Twenty-five years ago it is, since the Vicar-Apostolic of Northern Minnesota, Right Rev. Rupert Seidenbusch, blessed its foundation stones, and amid chants of praise and prayer invoked divine consecration upon its forthcoming walls and vaulted spaces, and divine favors upon the worshippers, who, in the passage of time, were to kneel before its altars and hearken to the sacred truths speeding from its chancel-railings. A quarter of a century! Meanwhile much has been said and done within the Cathedral of St. Cloud for the uplifting of souls towards the life of the Almighty God. Rich and sweet the memories which its every part revives, as we recall the many who have passed through its portals, some to return in coming years, some never to re-enter its enclosures; and consoling and enlivening the visions of the mysterious communings of earth with Heaven which it is yet allotted to witness. It is a holy and wholesome thought to keep the twenty-fifth anniversary of the beginnings of the Cathedral, to honor its past, to salute its future, to inhale into our souls inspirations and influences poured out in copious wealth whether by the remembrances of the past, or the visions of the future.



Let me, however, instead of musing long over the immediate sphere of religious work to which the noble edifice is dedicated, take it in the broader meaning to which its name Cathedral entitles it, in the wider field of religious activity which comes to it as its particular inheritance through its ownership of the chair of authority upon which the bishop of the Diocese is enthroned, whence he rules over the whole flock entrusted to his charge, over the whole diocese of which he is the prince and spiritual guide.

A Cathedral differs vastly from a parish church—the latter ministering to and symbolizing the parish, the former ministering to and symbolizing the diocese, the aggregation of many parishes—to all of which the Cathedral is the spiritual debtor, of all of which it gathers into itself the privileges and the glories. It is not the Parish of the Holy Angels that unfolds to my eyes this morning its annals and its promises: it is the Diocese of St. Cloud.

The Diocese of St. Cloud! I am its contemporary—a distinction which no other priest or bishop of Minnesota, I believe, is today allowed to take to himself, to which very few laymen, Catholics or non-Catholics, may lay claim. Alas! the early tillers of the vineyard have departed. It is painful to look backward; the ranks so replete with sturdy leaders and loyal followers are woefully reduced, when not totally blotted out. The waste opens before me: I dare not summon names; for, I fear, again and again no answer will be heard. I knew the Diocese of St. Cloud in its birth-throes—when within its borders the Church was counting its priesthood by the one valiant missionary, Father Francis Pierz, and its laity consisted of groups of converted Chippewas and some scattered explorers and traders. And knowing it from its earliest coming into religion and civilization, knowing the toils and hardships of its pioneer workers, priests and laymen, their ardent faith and sterling attributes of mind and heart, I admire the Diocese of St. Cloud in its heroic beginnings, as I admire and love it in its present matured form, in the graces of its future development.

The Diocese of St. Cloud is typical of the innate power of growth of the Catholic Church, wherever it lives and moves free and unfettered. It is typical of the Church in America, of what may be always expected from the Church, when conditions, such as America affords, are allotted to it. There are precious teachings in the story of the Diocese of St. Cloud.

It is not very long ago that the first chapel for Catholic worship was erected within the territory of the diocese, in the village of Sauk Rapids. It was in the year 1854. The chapel was small and was built of rough-hewn timber. The priest who directed its construction was Rev. Francis Pierz, missionary among the Chippewas, whose residence, if the ever-wandering apostle could have been said to have a residence, was the semi-savage village of Crow Wing. The first chapel seen where the City of St. Cloud now rises, was built under the supervision of the Benedictine Fathers in 1856. That, too, was a modest structure, well fitted to represent both the newness of the country and the paucity of numbers and the poverty of the settlers. It had cost the sum of eight hundred and fifty dollars. This chapel was the embryo that was to grow and expand into the Cathedral of St. Cloud. Let us believe that Providence, often mysterious in its ways, had part in the act of the pioneer who upon the territory first spoke the name, St. Cloud, however unconscious he was of the significance of the name, of the fact that he was then and there placing the future diocese under the patronage of a holy hermit of early Christian ages, one of those heroes of the supernatural life whose names are inscribed on the Church's roll of fame.

From 1854 and 1856 to 1875 Catholicity had so developed in Minnesota that, in this latter year, the northern portion of the State was, by decree of the Holy See, set off into a vicariate apostolic—the Right Rev. Rupert Seidenbusch becoming the Vicar and choosing the City of St. Cloud as his place of residence. In the year, 1889, further growth of Catholicity caused the division of the vicariate into two dioceses, that of Duluth and that of St. Cloud, Rt. Rev. Otto Zardetti becoming the first bishop of St. Cloud.

We are in the year 1909, fifty-five years from the time when the log cabin at Sauk Rapids was the only Catholic chapel within the territory of the present diocese. Only fifty-five years—the survivors of olden times will say, it is as yesterday—and what is there to be seen? I rehearse the report printed in the Catholic Directory of January, 1909. Territorially, the Diocese of St. Cloud comprises 12,251 square miles, out of the 84,000 square miles of the State of Minnesota. Within those 12,251 square miles we find a bishop; a mitred abbot; 128 priests; 121 churches and chapels; a monastery with 94 priests in different dioceses under its jurisdiction; a college, one of the most notable of the land, harboring 301 students; one sisterhood, that of St. Benedict with a membership of 420, two others with a membership of 53; two academies or boarding schools for young girls with 183 pupils; 26 parochial schools with an enrollment of 4,000 pupils; an orphan asylum housing 130 children; 4 hospitals; a home for the aged; a total Catholic population of at least 63,000.

Fifty-five years since the days of the cabin-chapel at Sauk Rapids! The Almighty has wrought here wonderful things. The Church has blossomed through forests and over prairies. Let us be glad and rejoice: all praise to Him in Whose name and through Whose favor such miracles of power and grace have come to pass!

A bald enumeration is insufficient to reveal realities. I should be able to picture the grandeur of the temples, the elegance of the homes of learning and of charity: I should be able to count the vast sums of money contributed to the service of religion by whole-souled Catholic generosity; I should be able, what angels alone can do—to unveil in their divine brilliancy the christian faith, the christian hope, the christian charity, scintillations from the throne of the Being All-perfect, which underlay and inspired those material workings to receive back through their agencies enhanced purity and splendor.

What I seek to emphasize is the vitality of the Catholic Church when working of her innate power in obedience to her divine commission, as, assuredly, she is allowed to do upon the freedom-giving

soil of America. "Go teach all nations," once said the Incarnate God "and behold I am with you all days even unto the consummation of the world." This her charter: this her guarantee of life and growth.

"Behold I am with you." In the Church, Christ is ever the chief worker; without Him but little is accomplished in the up-building of the supernatural kingdom. "Unless the Lord build the house, they labor in vain who build it: unless the Lord keep the city, he watcheth in vain who keepeth it." Yet the human worker has his place. Earnest human co-operation is asked for. Where this co-operation fails, usually the work of the Lord ceases: the measure of plentifulness in which it is given is the measure of the influx of divine grace and power.

Let us pay tribute to the human element in the work done within the Diocese of St. Cloud. There were those who co-operated in their might with the divine worker in spreading over this region the folds of the tabernacle, who lent themselves unreservedly to the task, which in the designs of Heaven is accomplished by God and man together—the task of building up in souls, the Kingdom of the skies.

First in time, as first in zeal and in the output of energy, was the great missionary of Northern Minnesota, Francis Pierz. Francis Pierz was a wonderful man: too little is he known by those who have since entered into the inheritance he had bequeathed to them. A native of Carniola, in Austria, he had there acquired fame as an apostle and a scholar before he dreamt of greater and more blessed work among the Indians of America. At first among the Chippewas of Northern Michigan, next among those of Minnesota, he labored for their conversion with constancy unremitting, with disinterestedness and self-sacrifice most unreserved—with results plainly shown in the general ascendancy he had gained over those children of the forest, still visible, markedly so, in the enduring christian faith of multitudes of our present-day Chippewas. He it was who ministered to the spiritual wants of the white-faced pioneers, traders or searchers of homes, when no other priest was within scores of miles; he it was who aware of the wealth hidden in the soil of Stearns County, un-



dertook to make of this region a garden of Catholicity and with might and main worked to bring hither Catholic settlers. Wielding a facile pen, gifted with poetic fancy, skilled in description, he filled week after week, the columns of German papers in America and in Europe with vivid picturings of the region, beckoning hither all who craved for happy homes, who foresaw in the cultivation of the land prosperity for themselves and their children. At the call of Father Pierz there came crowds of settlers, sturdy sons of Rheinland, Westphalia and Bavaria, until a new Germany arose in Stearns County—a new Germany permeated to the core with that strong Catholic faith and energy racy of the Catholic populations of those historic provinces of olden Germany.

The founder of the Church in Stearns County, and, as such, the founder of the Diocese of St. Cloud, is Francis Pierz. Somewhere near the Cathedral there should be built to him a monument to perpetuate his venerable name.

Father Pierz began the work of the Church in Stearns County. Soon Benedictine Fathers came to his help. In 1856 Father Demetrius de Marogna, Cornelius Wittmann and Bruno Riss were in St. Cloud, called there by Rt. Rev. Joseph Cretin, first Bishop of St. Paul. Quickly other members of the order followed in their footsteps, the number increasing year by year, until Benedictines were counted by the score and Stearns County revelled in the zeal of their spiritual ministrations, in the magnificence of the churches and schools with which their labors were endowing it. The news, spread far and wide, that Benedictines were established in Northern Minnesota, hastened the influx of immigration first set in motion by Father Pierz; colonists, axe in hand, thronged the forests; the wilderness rejoiced in its tens of hundreds of homes; Benedictines were everywhere, traveling hither and thither, over unhewn pathways, on foot, bearing vestments and chalice on their shoulders, saying Mass in rude cabins, under the shade of oak or elm—nourishing souls with the bread of life, bracing fainting hearts to hopeful patience amid

the loneliness and privations of early settlement. Almost immediately after their coming, before there was assurance of the morrow's bread for masters or pupils, the Benedictine opened schools—the first school in Stearns county was taught personally by Father Wittmann—they laid the foundation of a college, so bold their courage, so enlightened their zeal, so deep their trust in God and in the fertile fields of Minnesota. Nor was Stearns county the only scene of the missionary labors of the Benedictines: they were in St. Paul, in Scott and Carver counties; and there, as in Stearns at a time when priests were rare, when otherwise colonists were deprived, except at long intervals, of Mass and Sacraments. What Catholicity in Minnesota, especially in Stearns county, owes to the Sons of St. Benedict, is not to be told within the limited compass of a sermon. My purpose is to recall in brief, but grateful, words, their services to religion, to prove to them that amid present triumphs their part in the early toils of the battle-field are not and will not be forgotten.

Apostles, too, they were, the pioneer immigrants, men and women, who had the fortitude of soul needed to face the wilderness, who had brought with them, so embedded in depths of mind and heart, that it was nothing less than a part of their very nature, the Catholic faith of their historic ancestry, resolved to give to it a secure abode in the land of their adoption. Apostles of the faith those pioneer immigrants assuredly were: among the founders of the church in Minnesota they had their good part. To the wandering priest their cabins and their hearts were always open: of the little that was theirs they cheerfully gave the little needed by him for his support. When the priest was not nigh, they journeyed afar to hear his word and receive his blessing. They were no less hurried to give a dwelling to the Lord of the Tabernacle than they were to build dwellings for themselves; and as year by year they gathered from their lands more plentiful rewards, they dedicated of them more generous portions to the service of religion, erecting churches, schools and convents, making of Stearns county a paradise of Catholicity.

I must not tarry too long over the scenes of past days: I shall be brief in the tribute I pay to the cherished names of the leaders whose lot it was in later years to care for the interests of the Church, to knit into a united body the scattered elements, to bring into form the Diocese of St. Cloud, and by means of a strong and firm organism put more vigorous life into the several agencies at work in the vineyard. I am speaking of your bishops, Rupert Seidenbusch, Otto Zardetti, Martin Marty.

The Diocese of St. Cloud has been blessed with good bishops—learned, holy men, zealous for the welfare of souls and the honor of religion. Bishop Seidenbusch was the most distinguished of missionaries: it was he who built the Cathedral, building it with slight taxation upon the impoverished flock, obtaining through his personal influence from outside sources the far larger part of the money expended upon it. Bishop Zardetti did giant work towards the thorough organization of the Diocese of which he was the first titular bishop. Cultured and scholarly he was. Though his remains do not sleep within the diocese, he paid to it this tribute—that often in his latter years he regretted he had been called away from its confines. And, then, there was Bishop Marty, the earnest apostle, the saintly prelate, the sweet odor of whose virtues spread lasting edification through the whole flock, clergy and laity.

Nor must we forget the consecrated virgins of the Church, who, as is their wont, held themselves in such quiet solitude that to know them one must search for them; who, nevertheless, did incalculable good work in education and in charity, two potent arms of the church in the fulfillment of her mission. The Sisters of St. Benedict were in Stearns County almost as soon as the Benedictine Fathers: we thank them, we praise them for their work in the Diocese of St. Cloud.

And now the question—what the meaning, the purpose of the hardships endured, the sacrifices freely offered before the altar in the Diocese of St. Cloud? The meaning, the purpose—it was the establishment in souls of the Kingdom of the Eternal God and His Incarnate Son, Jesus Christ.

There is earth, and there is Heaven. While on earth, as in duty bound, we busy ourselves with its interests, and win so much of its gifts as is conducive to our requirements and conveniences. But remembering earth, we must not forget Heaven. Above us reigns the eternal God, Creator and Master. Reason and instinct bid us seek Him, worship Him, and enter into union with Him. To do this, is supreme duty and supreme happiness: to overlook this, is injustice and ingratitude, sin and misery. God is the sovereign: not to recognize His sovereignty, is to fail in recognizing what is the most important of duties, what alone puts us in our place as subjects and children of the Almighty God. To grasp the earth in its brightest gifts, without reaching out to God, is not living the life of rational nature. Priests and laymen working for the Church in the Diocese of St. Cloud remembered the Almighty God, worshipped Him, served Him: this, the motive inspiring their labors and their sacrifices.

The evil of the day is the forgetfulness of God: men live as if He were not the living God, as if He had no right over them, as if, at will, they may eject Him from the world and arrogate to themselves His eternal sovereignty.

Beyond the earth there is the other life—the true life of the immortal soul. That life must be provided for through loyal service to the Almighty God, through anticipated participation in that divine life, which in eternity is to be ours in fullest measure. Life on earth is brief: naught can lengthen its duration. To what use are the possessions of earth, though they include the dominion of a continent, if we lose the happiness of the next life? What doth it profit a man to have gained the whole world if his salvation in eternity is not made secure? The pioneers in the Diocese of St. Cloud were not oblivious of life in eternity: hence they wrought wonders of zeal and of self-sacrifice in order to establish around them the reign of the Almighty.

To bring Himself nearer to man, to render His reign more sensible, more visible, the Almighty sent His only-begotten Son, to be



made man, to teach in human language, to merit by suffering and death graces whereby all may be saved. Jesus, Teacher and Redeemer, taught upon earth nineteen centuries ago. In order to continue the Kingdom until the end of time, He instituted the Church, to be His representative, the teacher of His revelation, the agent of His graces. Christ is God: men are bound to accept His teachings. The Church is His authorized agent; men are bound to hearken to its voice, and to put to profit its ministrations.

By many the Church is set aside, Christ is set aside. In the ordinary thought of the world Christ is forgotten. That He is the Incarnate God, God no less than man, many no longer profess. The world is relapsing into paganism as the result of its unbelief in Christ. The need of to-day is that vivid, fervent faith in Christ and in His Church, which thrilled the pioneers, priests and people, of Stearns county. That faith was theirs in unstinted measure: it explains their labors and sacrifices. The lesson is precious, which is given to those who take their place—to live of their faith, to labor for its growth in their own souls, for its expansion over the souls of others.

The Diocese of St. Cloud is the living, visible expression of that faith. It claims no other argument in its behalf than this—that it preaches Christ and His Eternal Father; it allots to itself no other mission than this—to bring souls to God through Christ, Saviour and Mediator. This is why we must be as loyal to it to-day in its works and its hopes, as were yesterday the priests and the people through whose zeal and sacrifice it was built up into its present fair form. The Diocese of St. Cloud! May it grow, may it prosper! The priests and the people of the Diocese of St. Cloud! May they ever be worthy heirs of its pioneer workers! To this end, we invoke upon it Heaven's most bountiful graces.

## THE SIXFOLD CONSECRATION.

Of unusual historical interest for the Church in the Northwest was the consecration of May 19, 1910, at the St. Mary's Chapel, the St. Paul Seminary, which marked the accession of six new bishops to the ranks of the hierarchy of the Province of St. Paul. This formal, concrete expression on so grand a scale of Church life and expansiveness, with respect to the sacredness and majesty of its ceremonial stands unparalleled in the records of American Church history; and what is more the ancient formulary has seldom been eclipsed in splendour of performance throughout the annals of the universal Church. Modern times has seen it surpassed only in the well-known instance when after the reorganization of the French hierarchy, following the disruption of the Concordat, Pius X. consecrated in one and the same ceremony fourteen bishops to fill the vacancies created by the altered conditions of the Church in that country. It is to be noted, however, that the Roman event lacked the note of distinctiveness which characterized that of St. Paul: all the bishops consecrated by the Pope did not belong to the same province. In America the nearest approach to the recent solemnity occurred on Dec. 27, 1889, at the Cathedral in St. Paul, when Bishops Cotter, McGolrick, and Shanley with the same rite and at the same altar were elevated to the episcopal dignity.

The series of causes that lead up to the unique ecclesiastical function of the Nineteenth goes back for its beginning to the resignation of Bishop John N. Stariha from the see of Lead, in March, 1909. This gave rise to the necessity for the first appointment. Then the death of Bishop Cotter of Winona, on June 27, 1909, followed so soon by the shocking event of Bishop Shanley's demise (July 16, 1909), left two more suffragan sees unoccupied. In January of the ensuing year (as noted elsewhere in the "Acta et Dicta") announcement was first publicly made of the decision

reached by Rome to erect two new dioceses in the province of St. Paul, a matter which with careful envisaging of the needs of the church in the regions concerned, had been held in contemplation by the authorities for some time past. Finally, the Archbishop owing to the ever-increasing duties of his episcopal office, had determined at some previous date to petition the Holy See for the appointment of an auxiliary bishop in the archdiocese of St. Paul.

Accordingly, to meet these various demands the six episcopal appointments were made between the months of December, 1909, and May, 1910. The first of the chosen group to receive notification of his promotion was the Rev. James O'Reilly, pastor of St. Anthony's parish in Northeast Minneapolis. He was officially informed of his elevation to the see of Fargo, on Saturday, December 18, 1909. The Rev. John J. Lawler, pastor of the Cathedral parish, St. Paul, was designated titular bishop of Hermopolis Major in Egypt and auxiliary bishop to the ordinary of St. Paul, on Wednesday, February 9, 1910. On Friday, the fourth day of the following month, the Very Rev. Patrick R. Heffron, Rector of St. Paul Seminary, was appointed to the see of Winona. The Rev. Timothy Corbett, pastor of the Cathedral in Duluth, the Rev. Vincent Wehrle, Abbot of the Benedictine monastery at Richardton, N. D., and the Rev. Joseph F. Busch, in charge of the diocesan missionary band, with headquarters at Excelsior, Minn., were elected to the sees of Crookston, Bismarck and Lead, respectively, on Saturday, April 9. And thus was the notable roster completed.

Almost immediately upon the publication of the final appointments plans were put under way for the appropriate celebration of the sixfold rite. The date for the event was set for May 19, and the St. Mary's Chapel, the St. Paul Seminary, was chosen as the scene of the ceremonies. It was announced that the Archbishop himself would act as consecrator, with the Rt. Rev. James McGolrick, bishop of Duluth, and the Rt. Rev. James Trobec, bishop of St. Cloud, as assistant bishops. The Rt. Rev. Thomas O'Gorman,

Bishop of Sioux Falls, was selected as the preacher of the day. The officers of the solemn pontifical mass of consecration were chosen as follows: Assistant priest, the Rev. Thomas J. Gibbons, pastor of St. Mary's parish, St. Paul; deacons of honour—the Rev. James C. Byrne, pastor of St. Lawrence parish, Minneapolis, and the Rev. Paul Rulquin, pastor of St. Louis' parish, St. Paul; deacon of the mass—the Rev. Anthony Ogulin, pastor of St. Bernard's parish, St. Paul; subdeacon of the mass—the Rev. Othmar Erren, O. S. B., pastor of St. Joseph's parish, Minneapolis; master of ceremonies—the Very Rev. Francis J. Schaefer, of the St. Paul Seminary.

To look after and perfect details of the arrangements for handling the large number of visiting clergy which the event would hardly fail to bring to St. Paul, a committee was assigned, consisting of the Revs. Patrick O'Neil (chairman), Anthony Ogulin, Peter M. Jung, Francis X. Bajec, Jeremiah O'Connor and Hilary R. Jordan (secretary), all of the city of St. Paul. In order to assist in the incidental preparations a group of laymen was chosen who appointed an executive committee, composed of Messrs. H. C. McNair, C. H. F. Smith, John W. Willis, George N. Gerlach, J. C. Nolan and E. W. Bazille. A reception committee of forty prominent men of both St. Paul and Minneapolis, of which Thomas O'Brien was chairman and John Caulfield secretary, was also named.

Owing to the limited capacity of St. Mary's Chapel, it was decided that admittance to the consecration service should be by written permit. Invitations were extended to every priest in the province of St. Paul with the request that he appear with cassock, surplice and biretta. Relatives and close friends of the *consecrandi* were also invited. Honorary invitations were likewise sent to a large number of prelates, to the executive committees of both new Cathedrals, and to several specially distinguished guests. The total issued, according to the report of the secretary of the priests' committee, summed up to well nigh twelve hundred.



For several weeks before the Nineteenth the seminarians under the direction of Dr. Schaefer, to whom was given the supreme management of the whole affair, carefully rehearsed the rites and ceremonies so as to facilitate the complex and manifold details involved in the sextuple consecration. Special attention was given by the Rev. Francis Missia to the preparation of the Seminary four-part choir for the rendition of suitable music for the services. So that thanks to all those concerned in the matter the coming of the great day found everything in complete readiness.

The solemnity itself of the consecration commenced with what the Archbishop called the "first vespers" on Wednesday, May 18. The six *consecrandi* assembled at the Seminary on this date for the administration of the episcopal oath and for the blessing of the six sets of insignia of office that were to be used in the morrow's investiture. Present at the Seminary on the occasion were His Excellency, Diomede Falconio, the Apostolic Delegate to the Church in the United States, who was among the first to signify acceptance of the invitation to be present at the consecration; His Grace, the Archbishop, Bishops McGolrick, O'Gorman, and Trobec, the six bishops-elect, the Very Rev. A. P. Doyle of the Mission House, Washington, D. C., the Rev. F. B. Doherty, chaplain of the Seventeenth United States Infantry, the priests' committee in charge of the celebration, and a large number of outside clergy who had already arrived in anticipation of the event proper.

At the mid-day meal the students tendered a reception to the *consecrandi*. As the distinguished visitors entered the refectory they were greeted by the singing of the "Ecce sacerdos magnus." The dinner over, the choir was heard in another selection, after which two commemorative addresses were read,—one in Latin and the other in English,—embodying the Seminary's congratulatory wishes to the bishops-elect, and its deep consciousness of the singular honor conferred by being chosen as the scene of the incomparable ceremony.

The Latin discourse was read by Mr. William Harrington of the archdiocese of St. Paul; the English, by the Rev. Daniel J. Ryan of the diocese of Detroit, Michigan. The text of both speeches is here submitted:

*Illustrissimi ac Reverendissimi Domini:*

“*Illucescit tandem aliquando dies purpurata, vobisque tot, tam magnis honoribus feliciter constituta. Cras enim istud, cum plenum veniet, tanta, claritate splendeat, ut haud dubie digna sit quae hac prima quidem luce summis laudibus praeannuntietur. Namque, die crastina, ex virtute Dei ineffabili illud copiose prometur quod vos, sexprimos a Deo electos, una eademque caeremonia—eaeque amplissima, ad sacerdotii apicem sublimabit. Cras vere accidet ut summo Paschali gaudio, dies quaedam Ecclesiae Natalis sicut altera sollemnia Pentecostes, splendeat, magnaliaque Dei denuo fulgeant. Hoc quod continet omnia, videlicet Ecclesia, vocem Spiritus Sancti terras replentem clare audibit. Et nos quidem videbimus successores Apostolorum non minus quam sex in excelso throno sedere.*

“*Atqui, de tali hujus diei multiplici gloria, ejusque largitatis et laetitiae genere cum agatur, quis nostrum diserte dicere protest? Signanda enim est ipsa sollemnitate qua omnibus Catholicis gentibus lucebit, quaque semper florebit clarissima. Plane idcirco videtur, neminem tam esse immanem, cujus mentem ea non imbuat, neminem tam remissum, ingenio tam aridum, taedio rerum tam confectus quin animi lenitudo his mirabilibus coarceatur vehementerque concitetur. O quale enim erit nobis congaudentibus spectaculum! Quam magnum ac venerandum Dei sacramentum, donaque Matri Ecclesiae quam accepta! Quanta dignitatis amplitudine res diesque suffulta! Quanta distinctionis ac praestantiae celsitudo! Quanta charismata spiritualia! Usque eo enim haec, ampla adeoque et divina eminent ut etiamsi ea a nobis quam optime praedicarentur praeconium non esset aptum, rebus peragendis verba nostra non adaequasset. Splendidiora enim sunt quam quae debite dici possint.*

“Hic ergo tantus est honor diei proximae adjunctus, tantus est ejus praemiorum fructus ut proinde non sine communi omnium nostrum gloria decoremur. Eisdem enim laudibus certe non modo vosmetipsi qui laudatis, verum etiam seminarii nostri, almi semperque grati, nomen ornatur, annalesque ejus omni tempore illustrantur. Imo vero, major dicenda laus nostra et fama, quae omnium vestrum gloriam complectatur. Semper enim feretur et praedicabitur, tum ille, qui fuisset eximius hujus gratae semperque almae institutionis Rector, tum alios lectissimos, e Provincia Sancti Pauli Metropolitana undique delectos, et huc ad Seminarium advocatos, supremo ordine sexies collato, ad purpureum episcopatus fastigium, una simul fuisse evectos. Quae quidem omnia seminarii celebritatem copiose redundant; ac nobis ideo libet clamare eloquiis Ciceronis illius utentes, “nostra esse tropaea, nostra monumenta, nostros triumphos.”

“Jam vero, quidquid decoris, quidquid famae die illa festo seminario acclametur, pro sacello nostro, supernae Mariae Dei Matri dedicato—quod quippe est fons et hujus laudis quasi sedes—tantum et plus etiam dicendum nobis esse videtur. Aedicula ea enim, sicut oliva speciosa secus decursus aquarum plantata, vernae dulcedinis suavitatisque tempore concinente, quodammodo nova gloria induetur. Nam, gratia et exultatio thesaurizabitur super eam, et claritas Dei, tamquam sol refulgens, eam illuminabit. Quid enim? Proposita ejus in hac sexenaria caeremonia, fauste perficientur. Et mirum sane nemini est ut intra eisdem parietibus, ubi, identidem exeunte unoquoque anno scholastico, tot alumni ad sacerdotium elevati fuerant, virtutis sacerdotalis plenitudo non tantum illico conferatur, sed etiam tam ample multiplicetur. Psallent igitur canticum novum, qui habitaculum majestatis aeternae custodiunt, Angeli, dicentes: “Gloriosa dicta fuerint de te, Civitas Dei;” “videbitur enim, Deus deorum in Sion.”

“Nunc tandem, quid aliud nobis est proloquendum, nisi quae vobis, ad summi Sacerdotii ministerium electis, ecclesiaeque sunt

largienda. Haec porro omnia eo apertius patent quod ritu sextuplici, “cornu magnum gratiae *episcopalis* inclinatur,” proindeque Christi Ecclesia, pastoris solatio tamdiu destituta, benefice renovatur, ideoque etiam, large amplificetur. Et vobis quidem, praececl-lenti ordinis sacramento, ea praestantur, quibus divinitus efficitur, ut, sacrosancta charismatis unctione delibuti, vos sitis fidei protectores, praeliatores et assertores Domini Nostri Jesu Christi Nominis, imperii Ecclesiae decora luminaque. Mandato enim Apostolico rite tradito, ipsoque Apostolicae Sedis, benigne ac honorificentissime vobiscum canonice intrantibus praesente, manibus fortissimi illius athletae Christi Archiepiscopi extensis, munere quo fungemini, concordia Patrum et Ecclesiae doctrina consentiente, factus eris quisque, unitatis Catholicae fidei centrum, credendi et agendi norma, vices Christi gerens imo ut quisque vocetur “Deus terrenus.” Namque secundum verba dilucida Sancti Cypriani, “Unde scire debes episcopum in Ecclesia esse, et Ecclesiam in episcopo; et si quis in episcopo non sit, in Ecclesia non esse. Inde per temporum et successionum vices, episcoporum ordinatio et Ecclesiae ratio decurrit, ut Ecclesia super episcopos constituatur, et omnis actus Ecclesiae per eosdem praepositos gubernetur.” Vivit ergo Christus: nitidissima fons de Christo viventi procedens, vivitque Ecclesia. Incommutabilis enim sicut est ipse Deus, incommutabilis est et Ecclesia.

“Itaque, ergo, Illustrissimi ac Reverendissimi Domini, hanc pontificalem gloriam potestatemque Ecclesiae regendas vos accepturos, nos salutamus. Ad numerum principium populorum, Dominus fortis et potens vos adscribet, secundum verba ipsius prophetae, “super muros tuos, Jerusalem constitui custodes.” Ecclesia igitur septentrionem inter et occidentem, in patria opulente floriens, festivitate immemorata atque immemorabili exultabit, vehementerque laetabitur; et nos eodem gaudio una congaudemus. Maximae porro laetitiae est, id quod nos—nos primi—personemus illud “Avete.” Maeti estote virtute! Denique, Domini, Reverendissimi, Optimates,



capita Christi fidelium, Deum adprecamur, ut gratiae caelestes uberrimae, in vobis augeantur, earumque constantia semper abundet: Preces nostras effundimus, ut Spiritus ille Paraclitus, Spiritus scientiae vobis plenarie detur, vos spiret, erudiat, repleat omnique tempore dirigat. Caeterum tandem, una mercedes in saecula.

“Prosperere procedite et regnate!”

“Your Excellency, Most Reverend Archbishop, and Right Reverend Prelates:

“We stand today as it were on the eve of another Pentecost. Already our expectations are deeply suffused with the light of the magnalian day that is dawning. Throughout the spacious centuries of the past which have resounded with the triumphant voice of the Almighty that startled in strange surprise the occupants of the upper chamber in Jerusalem, the august plans of Providence have been ripening, and the sacred solemnity of the primal coming of the divinely promised Paraclete—the Octave of which we are even now celebrating—will find, so to speak, a far-off echo in the manifold coming of the Holy Spirit in tomorrow’s inspiring ceremony. And since the circumstance of place will dominate so largely in the grandeur of this occasion and will cause the attention and thought of the Catholic world to rest in silent contemplation upon the Seminary of St. Paul, words of gratitude and heartfelt appreciation to you, Right Reverend Prelates, of the honor conferred both upon us and upon our institution should not, we feel, pass unspoken.

“It seems indeed a fitting decree of Providence that the Seminary should be chosen as the scene of this grand event. The matrix and symbol of the growth and vitality of the Catholic Church, its purpose is to equip with a knowledge necessary those who would presume to teach others the sacred truths of revelation, and its office is to implant in the souls of its candidates the virtues essential for leaders along the pathways of salvation. It is through the medium of the priesthood that the Church on earth fulfills her

divine mission, and it is through the medium of the Seminary that the priesthood is moulded and perfected for its supernatural task. Such a purpose, then, is most appropriately crowned in the ceremony of the consecration, for if the office of a bishop is primarily that of teacher and guardian of revealed truth, the Seminary is the nursery of such revelation, the training school where the knowledge of such truth is acquired. The Seminary of St. Paul seems especially well chosen; for linked in bonds of closest association with the golden years of conquest which mark the history of the past, the unlimited possibilities of the years to come, foreshadowed in tomorrow's ceremony, indicate her field of future labor and the hope and inspiration of her future years.

"Although viewing in retrospect but a comparatively short period of time our Seminary has even now acquired a name among the great schools of Catholic learning. True to the lofty ideals which conceived it, it has gone faithfully forward year after year fulfilling its high purpose of training labourers for the various fields of God's husbandry. That its work and its influence have not been unknown but have on the contrary extended themselves even to the sacred precincts of the Eternal City is assured in this evidence of paternal regard shown us by our Holy Father in the choice of our Rector as one of the central figures in the coming ceremony; and the sublime grandeur of tomorrow's consecration will form a fitting close to the first chapter of an illustrious and a successful history.

"Again, this magnificent spectacle most appropriately adds a new and crowning glory to the consecrated walls of St. Mary's Chapel. How dear to the heart of every student and how dear to the memory of every priest are the associations which center around that sacred edifice. Each succeeding year its pillared grandeur has witnessed the mysterious rite of ordination and its columned heights have re-echoed in solemn warning the sublime strain of the Psalmist "Tu es sacerdos in aeternum." Fitting, then, that it should witness the consummation of these sacred mysteries and that from

its sanctuary should go forth clothed with all the powers of Christ's Apostolate those commissioned to transmit and perpetuate the ministry of Christ on earth.

"But these impressive ceremonies which are to take place tomorrow within its holy precincts are not intended, we know, as idle display or meaningless symbols, but would teach to those who see with the eye of faith the grand fact of a Church visible and universal. In establishing His holy kingdom, Our Divine Lord chose as His immediate apostles twelve humble fishermen. These, enjoying in a special manner His blessed company, listening to His discourses, witnessing the wonders which He worked, instructed above all others in the mysteries of the kingdom of God, were sent forth armed with His authority and power to spread through the world a knowledge of His doctrines. Their mission, like the mission of their Divine Master, was one of universality, extending down through the ages even to the consummation of time, and it continued today through their successors in office, the bishops of the Catholic Church. And so, likewise, as they were commissioned to labor in a world visible and created and to minister, not to the angels of heaven, but to men of flesh and blood, they were organized into a visible society and endowed with visible marks distinctive of their origin. Time and change have disturbed the whole social and political order of the world since the Apostles went forth to preach on the first Pentecost morning, "but this stream of divine origin still flows in every direction like the waters of the rivers of God in the garden of paradise," cleansing, nurturing, sanctifying all who partake of its sacred properties.

"Glorious, indeed, has been the history of our Church in this particular portion of Christ's vineyard and the pages of her story shine resplendent with heroic efforts and noble accomplishments of her work and of her destiny. Although hardships, sufferings and privations marked a period of her beginnings, stately monuments now raise themselves in silent testimony of heaven's blessing

and proclaim more eloquently than impassioned words the self-sacrificing zeal and the faith, hope and loyalty of her children. Splendid spectacles have marked the various milestones in this march of progress but the impressive grandeur of tomorrow's ceremony must prove the crowning glory of the illustrious administration of the first Archbishop of St. Paul.

"We, therefore, the students of the St. Paul Seminary, gladly avail ourselves of this premier opportunity to extend to you, Right Reverend Prelates, a cordial attestation of our respectful greetings. And first of all we rejoice with you that a new lustre and significance has been bestowed upon the memorable day by the distinguished presence of His Excellency the Apostolic Delegate. The episcopacy, we know, divinely connotes the primacy. And the cherished privilege of the attendance of our eminent papal representative gives the final and completing touch to this sexenary ceremony. We deem it no light honor that our fair institution has been graciously chosen as the scene of all this solemnity. With pride and pleasure we acknowledge the signal favor thus conferred. And in reverent unison with the Church within the wide domain of these three great states we join in proclaiming the coming day of exaltation. North and West and South the horizons glow with a light of promise. And coming, as the event does, in the midst of the burgeoning May and at the pinnacle of the Paschal joy both the liturgy and the season—the cycle and its epicycle—emphasize the significant ideas of Resurrection and life, and thus unite in heralding the regeneration, the power, the strength that is to accompany this splendid accession to the ranks of the episcopacy. Your past careers of zealous courage, steadfast devotion and eminent ability give every assurance that these high hopes reposed in you are firmly founded.

"And for the rest we beg to say that our most earnest prayers are offered that the Holy Spirit, the Sanctifier, the Illuminator so amply to be manifested in this sixfold sacramental rite may infuse



his gifts into your individual souls in equally generous measure; earnestly we beseech the Almighty that many fruitful years of Episcopal ministry may be granted you, and that the fullness of Apostolic grace may prosper your consecrated ways.”

After the students' programme the Archbishop introduced the Apostolic Delegate, who spoke with unfeigned sincerity of his interest in the episcopal consecration and likewise of his abiding concern for the work of the American seminaries. Referring to the promotion of the Rector to the highest sacerdotal dignity, he urged the students to be guided in their future priesthood by the life and example of their former superior, to whom these merited honours had come. Bishop O'Reilly was then called upon and speaking in the name of the *consecrandi*, thanked the Apostolic Delegate in a few appropriate words for deigning to grace the occasion with his presence; he also spoke in terms of cordial appreciation of the reception given by the students. As the future had spoken through the seminarians, the present, through Bishop-elect O'Reilly, Bishop O'Gorman was next called upon to voice “the lyric of the past,” but refrained, declaring that since he is preacher of the morrow's service he could not afford to encroach upon the field allotted for the sermon of the day.

At the close of the dinner hour the Apostolic Delegate, the Archbishop and the Bishops-elect proceeded to the chapel in the Administration building, where the ceremonies preliminary to the consecration took place.

Minnesota's fairest skies greeted the advent of St. Paul's unequalled celebration. In the light of a perfect day, the beautiful grounds of the St. Paul Seminary, as if in conscious harmony with the event, presented a striking scene arrayed in its corruscating garb of springtime verdure. At an early hour the campus became the center of attraction for the throngs of people who poured into its pleasant wooded area intent on witnessing as much of the day's pageant as was permitted the general public.

And with the populace came priests,—and prelates of almost every degree. Never before, perhaps, in the history of the West has so many of the clergy assembled at a single function. By far the major portion of the priests of the archdiocese were in attendance. Practically the same may be said of the five dioceses concerned in the consecration. The other three suffragan sees were also largely represented. In addition, Wisconsin, Illinois, Iowa, Nebraska, Utah, Montana and other Western states, together with many cities of the East and South, sent a varying quota of clerical visitors to view the unprecedented event. To the number of approximately five hundred and fifty in all they gathered at the class building located on the southwesternly edge of the grounds, where, having donned cassocks, surplices and birettas, they awaited the commencement of the day's exercise.

The administration building was reserved for the accommodation of the Church dignitaries. And here gathered in preparation for attendance upon or participation in the religious services the Apostolic Delegate to the Church in the United States, His Excellency Diomede Falconio, who was the guest of honor of the occasion; the Most Rev. John Ireland, the officiant of the solemn rites; the Most Rev. Sebastian G. Messmer, archbishop of Milwaukee; the Rt. Rev. James McGolrick, bishop of Duluth, and the Rt. Rev. James Trobec, bishop of St. Cloud, the assistant bishops of the consecration; the Rt. Rev. Thomas O'Gorman, bishop of Sioux Falls; the Rt. Rev. Maurice F. Burke, bishop of St. Joseph, Mo.; the Rt. Rev. John J. Keane, bishop of Cheyenne, Wyo.; the Rt. Rev. Phillip J. Garrigan, bishop of Sioux City, Ia.; the Rt. Rev. John Janssens, bishop of Belleville, Ill.; the Rt. Rev. Richard Scannell, bishop of Omaha, Neb.; the Rt. Rev. Thomas Bonacum, bishop of Lincoln, Neb.; the Rt. Rev. James Davis, bishop of Davenport, Ia.; the Rt. Rev. Peter J. Muldoon, bishop of Rockford, Ill.; the Rt. Rev. Joseph M. Koudelka, titular bishop of Germanicopolis; the Rt. Rev. Soter S. Ortynski, the Greek Catholic bishop,

Philadelphia; the Rt. Rev. John P. Carroll, bishop of Helena, Mont.; the Rt. Rev. Peter Engel, O. S. B., St. John's Abbey, Collegeville, Minn., and the Rt. Rev. Frowin Conrad, O. S. B., Conception Abbey, Conception, Mo.

Also the following monsignori: The Rt. Rev. Mgr. Oster, then vicar-general of the archdiocese of St. Paul; the Rt. Rev. Mgr. Rainer, vicar-general of the archdiocese of Milwaukee, and the Rector of the St. Francis Seminary, St. Francis, Wis.; the Rt. Rev. Mgr. Coyne, vicar-general of the diocese of Winona, Lanesboro, Minn.; the Rt. Rev. Mgr. Buh, vicar-general of the diocese of Duluth, Ely, Minn.; the Rt. Rev. Mgr. Flynn, vicar-general of the diocese of Sioux Falls, Madison, S. D.; the Rt. Rev. Mgr. Nagl, vicar-general of the diocese of St. Cloud, St. Cloud, Minn.; the Rt. Rev. Mgr. Kennedy, Belle Plain, Minn.; the Rt. Rev. Mgr. Mensing, Webster, S. D.; the Rt. Rev. Mgr. Sheehan, Elkton, S. D. Here also congregated the priests and seminarians who were to take active part in the consecration ceremonies.

At 9:40, when everything was finally in readiness the long procession began to file forth from the class building. Headed by the first battalion corps of cadets of the St. Thomas College as a guard of honour, it moved slowly toward the South Residence, then eastward past the gymnasium, north toward the refectory and thence directly west to the administration building, where it was reviewed by the visiting bishops. Having passed this point, the surpliced column—broken here and there by the black, brown, and white habits of the religious orders—was enlivened in color by the purple robes of the prelates, as it continued to wend its way to the chapel. After the monsignori and the bishops came the *consecrandi*, ranking according to the order of nomination (in which order also they were consecrated), and each accompanied by two honorary chaplains. This division lined as follows: Bishop-elect Joseph F. Busch, with the Rev. Francis X. Busch, S. J., St. Louis, Mo., and the Rev. William Busch, St. Paul;

Bishop-elect Vincent Wehrle, O. S. B., with the Rev. Bernard Weber, Salem, S. D., and Father Clemens, O. S. B., Bismarck, N. D.; Bishop-elect Timothy Corbett, with the Rev. John A. Limmer, chancellor of the diocese of Duluth, Duluth, and the Rev. W. T. Roy, Lambert, Minn.; Bishop-elect Patrick R. Heffron, with the Rev. Max Wurst, Wabasha, Minn., and the Rev. William Rior-dan, Rochester, Minn.; Bishop-elect John J. Lawler, with the Rev. John Rynda and the Rev. Peter M. Jung, both of St. Paul; and finally, Bishop-elect James O'Reilly, with Rev. Patrick O'Neil, St. Paul, and the Rev. Jeremiah Harrington, Minneapolis.

Following this section of the pageant walked the ministers of the mass, the co-consecrating bishops, the Most Rev. Officiant and finally the Apostolic Delegate with his chaplains, the Rev. Bernard F. Logan, O. P., and the Rev. James M. Cleary, both of Minneapolis.

The cadets of St. Thomas College were drawn up in battalion formation on the lawn fronting the facade of St. Mary's, and closer to the steps stood Governor Eberhart with his staff in brilliant uniforms,—both military contingents in the attitude of salute as the members of the hierarchy entered the chapel. The Governor and staff fell into line themselves immediately after the Apostolic Delegate and just ahead of the citizens' committee, which brought up the rear of the imposing procession.

Even before the clergy had entered, St. Mary's Chapel had filled rapidly. Relatives and friends of the *consecrandi* occupied seats in the ambulatoria on either side of the edifice. The nave, from which the choir had been removed, was practically filled with priests. The Governor and staff, together with the various citizens' committee, were seated in the rear. The gallery was given over to the chanters of the mass and to the visiting sisters of the various orders of the Northwest; prominent among whom were: Mother Agnes Gonzaga, Superior General of the Sisters of St. Joseph, St. Louis, Mo.; Mother Agnes, one of the councillors of the same order; also from St. Louis, and Mother Seraphine, Provincial of the St. Joseph's order in the province of St. Paul.



With all the pomp and circumstance of the Roman Ceremonial the sixfold Apostolic rite was conferred and the six chosen candidates were solemnly made bishops. It is not the purpose here to attempt to convey an adequate idea of that transcendent ceremony. An endeavor is made merely to present a summary of the day's historic events. Suffice it to say that those crowded tableaux presented at the strange, solemn moments of the consecration and the investiture are destined to live in the minds of those privileged to behold the Church of God thus amply renovating and renewing its universal and indefectable mission. The number of candidates for the high office, the power and earnestness of feeling put into the prayers of the ancient rite by the consecrator, the devotion and attentiveness of the papal legate, the ever-increasing impressiveness of the service itself, the solemn chanting of the rich Gregorian music, all contributed to produce an immediate and profound effect; and in perspective there was the long tradition of the years which bound in unbroken union the ceremony of May 19,—across the ages of the Church's illustrious domain—with the memories of Timothy and Titus, of Crete and Ephesus, and the earliest beginnings of Apostolic succession. Then also there was the wealth of meaning for the future years. What copious favours were to flow from the substance of grace that supported the gorgeous symbolism, which like the great analogies of nature's laws round about us were to work unseen during the coming years for the glory of God and the sanctification of souls. No ignorance of liturgical ceremony, however, could destroy the effect produced by the contemplation of such a scene. From the reading of the papal bull to the singing of the grand "Te Deum" the interest and admiration elicited was absorbing and undiminished throughout. It was generally agreed by all those present that the highest level of rubrical splendour had been reached in this sixfold consecration, and that the last word in the world of ceremonial had most likely been spoken for many a long day to come.

The sermon of the occasion was delivered by Bishop Thomas O'Gorman of Sioux Falls, S. D. It follows in full:

"The consecration of six bishops in one ceremony is an event without equal in the history of the United States, an event rarely surpassed or paralleled in the history of the world for 2,000 years. As your excellency has said, when accepting the invitation to come here today: 'This is such an unusual event that it will certainly make a new epoch in the ecclesiastical history of the United States, and consequently it deserves our greatest consideration.' Your presence here is confirmation of your words. The province of St. Paul thanks you for those words and glories in the presence of him who represents the supreme pontiff, at whose bidding this ceremony takes place, from whose command this ceremony has its efficacy.

"Of these six candidates for the episcopal consecration, two, Bishops O'Reilly and Wehrle, have labored in this province since their ordination; one, Bishop Heffron, has lived in Minnesota since early boyhood, has been ours as seminarian and priest; three, Bishops Lawler, Corbett, Busch, were born in this state. Young as is the province of St. Paul, she is furnishing much of her clergy from the halls of this seminary and the children of her soil. Now, behold, she is beginning to supply from her own borders and children, her episcopate, the spiritual rulers of the future. This feature, as much as the number of the candidates to be consecrated, is a special and unique characteristic of the day's ceremony.

"Of these six bishops, one becomes auxiliary to the archbishop of St. Paul; two assume jurisdiction of new dioceses, Crookston and Bismarck; three succeed to former dioceses made vacant by the death and resignation of their predecessors. They are consecrated by the archbishop of the province, assisted by two of the older suffragans, the bishops of Duluth and St. Cloud, while the preacher is also a suffragan. The whole province, ten bishops in all, are actively or passively engaged this morning in a ceremony that is a wonder to the land; a pride and joy to the Catholics of

three states; a glad spectacle and an increase of accidental glory to our spiritual ancestors, Cretin, Grace, Ravoux; to our departed brothers, Seidenbusch, Marty, Cotter, Shanley, who from above look on; nay, whose blissful spirits hover beneath this roof, invisible participants in the glory and triumph of the hour.

“History is made here this morning, or rather the past is evidenced and summed up in the fact of this consecration. The mustard seed and the tree, that was the parable and the prophecy of the church’s growth and extension. The parable is realized and the prophecy verified in the world at large; the mustard seed, the twelve apostles and the five hundred believers left by Christ to their care; the tree, the three hundred millions of Catholics in every part of the world. The parable is realized and the prophecy verified on this American continent; the mustard seed, Columbus and his caravels; the tree, the ninety millions of Catholics in South and North America. The parable is realized and the prophecy verified in these United States; the seed sowers were Spanish and French missionaries. Maryland Pilgrims, immigrants from Catholic Europe; the tree, the eighteen millions of faithful that make up the vigorous church of this land. The parable is realized and the prophecy verified in this province of St. Paul.

“There are those present this morning, you dear Archbishop, the venerable Mgr. Oster, myself, others, too, of the laity in this city, who were here at the cradle of this province, soon after the diocese of St. Paul received its first bishop whose jurisdiction extended over most all the territory now included in the province; that portion lying west of the Missouri river having come within the province in 1879, when the Vicariate Apostolic of Dakota was erected. At the time of the arrival of Bishop Cretin in 1851 St. Paul was a village of twelve hundred inhabitants, the cathedral was a log chapel, the white population in his diocese was about five thousand, not one-third of which was Catholic, the clergy was two, one, Father Ravoux in St. Paul, the other, Father Lacombe, in Pembina in the present state of North Dakota and the diocese of Fargo, lonely sentinels of Rome on our wild western

plains. The Bishop had brought with him from France, whither he had gone from Dubuque for consecration, five clergymen. Such the seed and the sowers fifty-nine years ago. And now behold the tree. Within the province ten bishops, eight hundred and fifty priests, six hundred thousand Catholics, churches, religious, educational and charitable institutions in fair proportion to the number of the faithful, two magnificent minsters, worthy of the palmiest ages of faith arising in the Twin Cities, a seminary to crown and perpetuate it all and a college that any diocese in the world might be proud of. Such is the tale told by this consecration. I challenge the two thousand years of christian history to surpass, nay, to equal in the same space of time the growth of the Church in Minnesota and the two Dakotas. The consecration of six bishops this morning gives to the statement, by way of object lesson, a confirmation that cannot be denied or minimized.

“However, it behooves us not to be too boastful and base our challenge on an imagined similarity between the expansion of the Church here and in this century and its expansion in the old world and the past. The wonderful growth of the Church in this land has been caused not by conversions from unbelief or paganism, but by immigration from Catholic countries. The apostolate of early Christianity and the early middle ages; the labors and travels of Peter and Paul and the other Apostles, of Patrick, Boniface, Augustine and other national missionaries; the persecution of the sword, the prison and the mines; the shedding of blood and martyrdom, to any great extent, are not our story. Our story is of another kind, not, however, without its chapters of trial, self-sacrifice and disinterested devotedness. This consecration which is at the same time the creation of two new and slender dioceses, Crookston and Bismarck, to which I may as well add the diocese of Lead, suggests a point in the story of the American Church. Let me put it this way: Our Western railways go into the wilderness ahead of population and attract settlers to follow in their wake and create the business of transportation.



“Shall Faith be less heroic, less reliant on Providence than capital? And since it is through her bishops that the Church always and everywhere has taken possession of the world, why should not the bishop precede his flock and make his diocese? So did the Apostles proceed in their work. Leaving the only existing flock of believers in Jerusalem to the care of a local bishop, they went abroad into the world, creating Christian communities, establishing over them bishops who should continue and extend the work that they had only begun. Surely Titus and Timothy and Mark and others may have had extensive territories under their jurisdiction, but, I fancy, small flocks. So was Catholic Europe built up, so has the Church moved in the past in North America, so must she continue to move in our Western states if we are to conquer them to Christ.

“In 1790 the diocese of our first bishop, John Carroll, contained all the territory east of the Mississippi with the exception of Florida and New Orleans; it counted thirty-five priests, thirty churches and thirty thousand souls. In 1810 four new dioceses were formed, Boston, New York, Philadelphia and Bardstown. The diocese of Boston had three churches, three priests and about two thousand souls. The diocese of New York had four priests and about fifteen thousand souls. The diocese of Philadelphia had eleven churches and thirteen priests. The diocese of Bardstown had ten log churches, six priests and six thousand Catholics. When Bishop Fenwick was consecrated for Cincinnati in 1822, he found there a small chapel and rented a house of two rooms, one for himself and one for the two priests with him. When Bishop England came into his diocese, 1820, comprising the two Carolinas and Georgia, he found three priests and a few log chapels. In 1833 Detroit was erected, comprising Michigan and the Northwest territory to the Mississippi; it contained fourteen priests and about as many thousand souls. When Dubuque was erected, 1837, comprising Iowa, Minnesota and the two Dakotas east of the Missouri river, Bishop

Loras found in his diocese one priest and a half-finished church. When Milwaukee was erected, 1843, its bishop found in the diocese fourteen churches, four priests and ten thousand souls. You have been already told what Bishop Cretin found here in the diocese of St. Paul fifty-nine years ago. People wonder at our rashness in creating dioceses sparsely populated with Catholics. We have precedents for our action. Bismarck, Crookston and Lead, at this moment of their creation, are in far better condition than many of the dioceses I have named were at the time of their creation.

“It is well to remember these humble beginnings now that the dioceses I have named have become great sees with numbers, wealth and glory that dazzle the eye and fire the imagination. It is well to remember our origins this morning when bishops are consecrated for new and poor dioceses. Let us keep in mind our fathers in the episcopate. Their disinterestedness, their self-sacrifice, their heroism, their apostolic spirit are our richest inheritance. Noble pioneers of Christianity to whom God gave the opportunity to be like unto the Apostles; may the remembrance of them, may the spirit of them remain with us, lest in the days of harvest we forget the toil of the sower, lest in the hour of dazzling prosperity we forget the trials and adversities of our ancestors; lest, reading the present into the past, we forget whence we sprung and fall into the unapostolic notion that numbers and wealth are the necessary prerequisites for the coming of a bishop, whereas the prerequisites, as Christ states them, are truth and grace and men who need both.

“How else is the Church to be made Catholic? When Christ commissioned His Apostles and their successors to teach all nations, His design was that they should make His Church universal. He did not Himself, though He could have done so, bring the human race at once and in His lifetime under the sway of the truths He taught and the rule He established. He left this result to be worked out by the Apostles and their successors, satisfied in His all-wisdom

with depositing in the church the potentiality of universal expansion, the germ of the ultimate evolution. The Church of Christ was a seed put in the soil, that is to say, the human race. But the growth of the tree is conditioned by soil and heat and rain and all the various elements on which depends plant life, and one element is time. The church was a divine work located in a finite and human environment; as such, she was to grow in time; suffering loss, slowness, or acceleration as the surrounding conditions might demand and impose; but on the whole expanding steadily towards universality. The world is young, time is the Lord's; fear not to behold the slowness or seeming retrogression, the Church will go on spreading, gathering in the children of men until there shall be but one flock and one Shepherd.

"Now it is through the episcopate that the Church takes possession of the earth; it is through the episcopate that her expansion is manifested and secured. Often the pioneers and advance guard were adventurous and zealous priests; but the land was not deemed to be securely held, nor the people to be completely brought within the pale, nor Christian life to be made self-sufficing, until the bishop with supreme authority to rule, with power to generate a priesthood, appeared on the scene and assumed full control. With him came progress, prosperity and security; because with him came the plentitude of Christian life. History proves that the converted land, long deprived of the bishop, remained sterile, or withered and decayed, or was soon distanced in Catholic progress by more fortunate countries possessing an episcopate. Well, bishops of the new seas, God gives you this morning the glorious privilege to be pioneer bishops, organizers of the American Church. The dignity that has come on you is intrinsically great. And no great see can enhance it in the eye of God and of Faith; but the work before you, faithfully and perseveringly done, the building up of the Church of God in the thinly-settled West, will enhance the greatness of the dignity. Be not faint of heart; to you will come, as came to our

first American bishops, the host of landseekers out of which you shall form a great Catholic people, thus renewing the marvel of the great missionary bishops who made Catholic Europe.

“The ceremony we are witnessing is the most solemn and significant in the whole liturgy of the Church. The coronation of a king, as performed in the days when Catholic nations demanded it, is but a copy, much reduced in tone and color, of the consecration of a bishop. The one confers power in the natural order, the other power in the supernatural order, which is essentially the higher. The imposing of the Pallium, the conferring of the cardinalatial insignia, even the enthronization of a Pope, are not accompanied with the liturgical solemnity and symbolical ceremonies enacted before you this morning. The more characteristic effect of this ceremony, the inner meaning of all this external pomp, is that the bishop receives the fullness of Christ’s priesthood, which is given to priests in their ordination within limitations. The limit set to the powers of the priest is that though he may bring souls into the life of Christ, into the Church and the kingdom of heaven, yet he cannot beget his like, he cannot impart to others the priesthood he has received, and thus achieve the chief purpose of life, which is not only to live, but to communicate and to continue life. To be able to do this is to possess the fullness of Christ’s priesthood, and this is the privilege of the apostles and their successors, the bishops.

“The candidate swears fealty to the universal Church and to the particular church over which he is appointed. He binds himself by sacred promise to the cultivation of divine science, to the upholding of apostolic tradition, to the preservation and enforcing of ecclesiastical law. And now that he is pledged before God and man to the work of Christ, let the fullness of Christ’s grace be poured on him, let his shoulders bear the burden of the gospels, let the Holy Ghost overshadow him from the outstretched hands of the Consecrator, let the holy oil flow on his head to signify he has become a high priest, on his hands that they may bestow all



blessing. Put into his annointed hands the staff of government, guidance and rule; for a ruler he is, laws he can make, judgment he can pronounce, punishment he can inflict. Bring the jeweled ring, for a bridegroom he is, wedded forever in the love of Christ to the Church committed to his charge. A bridegroom? Much more. Such must be his love for his spouse that he shall stand in battle for her, for truth, for souls, for God's honor and glory. Then let him be a warrior, put on his head the helmet of strength, the crowning mitre. And now arise, oh high priest of Christ, prince and ruler in the Church, vested with all the orders, the white surplice of the cleric, the tunic of the subdeacon, the delmatic of the deacon, the chasuble of the priest, crowned with mitre, sceptered with crosier; arise, and while the triumphant strains of the 'Te Deum' sway the hearts of the onlookers, go forth to the people to bless and to rule in the name of Christ. A great deed has been done, life has been transmitted, Christ is continued, Mother Church rejoices that she shall not die, cannot die, until the consummation of all things; for her consecrated sons, her chief ministers the bishops, are gone forth to conquer for her space and time, to possess for her the world until the end of all ages.

"We, the four elders in the province, have reached or are nearing the scriptural term of three score and ten. The hour is not distant when we must lay down the burden and join those who are gone before us. We shall go with the glad consolation that we leave in the hands of bishops we know, we love, we have chosen, the interests of the ecclesiastical province of St. Paul. May your work be fruitful, may the years of your work be many, and may heaven be the happy end and the rich reward of the years and the work."

Upon the termination of the religious exercises at 2:30 P. M., a banquet was given in honour of the newly consecrated bishops and the distinguished visitors by the priests of the Archdiocese of St. Paul. For this purpose a large tent was spread at the eastern

end of the Seminary grounds overlooking Grand Avenue. Under the canopy plates were set for six hundred and twenty-eight diners.

The Archbishop presided at the function. To his right sat the Papal Delegate and on his left Governor Eberhart. The new bishops sat just opposite at the same table, and around them were seated the visiting dignitaries. Places were given the governor's staff and the citizens' committee at an adjoining table in the next row.

The dinner concluded, the Archbishop arose and announced the receipt of a congratulatory cablegram from the Holy Father which he read in the Latin original and in an English translation. Both are here given:

ROME, May 14, 1910.

Monsignor John Ireland, Archbishop,  
Portland Ave., St. Paul, U. S. A.

Beatissimus Pater effuso animo benedicat amplitudini tue suffraganeisque de more adiuturis, et sex consecrandis antistitibus quibus omnibus sacram in Dei gloriam et gratiam inituris principatum cursum prosperum et sine offensione adprecatur.

CARD. MERRY DEL VAL.

The translation as read follows:

Most Reverend John Ireland,  
Archbishop of St. Paul.

The Holy Father, with fullness of heart, imparts his blessing to yourself, to the suffragan prelates assisting you as befitting to them, and to the six newly consecrated bishops entering today into the Church's sacred principedom, to whom he earnestly wishes a prosperous and stainless career.

The speaker then declared that owing to the lateness of the hour and the exhausting demands of the long service he would not ask those present to remain later to listen to the toasts that had been prepared for the event. He then thanked Mgr. Falconio, Governor Eberhart, the visiting prelates and clergy for the honour they had done him and the new bishops by their presence at the consecration; and finally, speaking in the name of the new suffragans, he said they were grateful for the many gracious acts of courtesy and kindness which had been shown them upon their entrance to the episcopate.

The programme of the celebration was brought to a close with a reception held by the new bishops in the evening at the St. Paul Seminary. Beginning at eight o'clock the formal greetings continued until ten. The newly consecrated bishops, surrounded by a coterie of the dignitaries who had participated in the morning's exercises, stood on the veranda that runs along the west side of the administration building and acknowledged the homage of a large representation from the various parishes of the Twin Cities.

In the receiving line were Monsignor Falconio, Archbishop Ireland, Bishop O'Gorman, Bishop Muldoon, Bishop Carroll, Bishop McGolrick, and the newly consecrated: Bishop O'Reilly, Bishop Lawler, Bishop Heffron, Bishop Corbett, Bishop Wehrle and Bishop Busch.

The great number of those who attended the reception (probably over three thousand), and the enthusiasm shown, made the function a fitting climax to the ceremonies of the memorable day.

P. A. SULLIVAN.

NECROLOGY  
OR  
OBITUARY NOTICES



## DEATH OF REV. JEROME HEIDER, O. S. B.

On July 25, 1909, the Rev. Jerome Heider, O. S. B., Rector of the Church of the Assumption, St. Paul, Minn., was suddenly called away from the scene of this life, after a brief but trying illness resulting from peritonitis. The obsequies were held in the church of the Assumption on July 27; the Pontifical Requiem Mass was celebrated by the Rt. Rev. Peter Engel, Abbot of St. John's Abbey, Collegeville, Minn.; the funeral sermon was delivered by the Most Rev. Archbishop of St. Paul, who also imparted the final absolution. A large number of priests and people were present in the church to bid a last farewell to the remains of Father Jerome, and to breathe a prayer for the repose of his soul. His body was taken to St. John's Abbey for interment the day after the funeral, on July 28.

Father Jerome Heider was born August 15, 1861, at Danville, Pa., and came with his parents to Stearns Co., Minn. He made his studies at St. John's University, Collegeville, Minn., joined the order of St. Benedict, made his religious profession July 11, 1882, and was ordained priest June 29, 1884. He was stationed successively at Millerville, West Union, St. Nicholas, Freeport, Minneapolis, Stillwater, and, since February 1899, at the Assumption parish in St. Paul. Father Jerome was an exemplary priest, a devoted member of his monastic community, a zealous shepherd of souls, and possessed of unusual administrative ability; he was refined in his bearing, learned in his profession, friendly to all, modest and unassuming.

Father Jerome was Second Vice-President of the St. Paul Catholic Historical Society since its organization.

## DEATH OF BROTHER AMBROSE, FORMER DIRECTOR OF CRETIN SCHOOL.

Rev. Brother Ambrose, for seven years Director of Cretin High School, St. Paul, Minn., died August 4, 1909, at St. Louis, Mo. He

was born in New Orleans in 1860; and at the age of thirteen joined the Christian Brothers. In 1907 he was transferred from St. Paul to Chicago and was appointed Director of St. Patrick's School. He was a noted lecturer, poet, playwright and educator.

#### DEATH OF REV. D. V. COLLINS OF MANDAN, N. D.

On September 13, 1909, the Very Rev. Dean D. V. Collins, pastor of the parish of Mandan, N. D., died after an illness of several months. A large number of priests attended the Solemn Mass of Requiem which was celebrated by the Very Rev. Thomas Egan, Administrator of the Diocese of Fargo. The sermon was preached by the Rev. Edward Geraghty of Jamestown, N. D.

Dean Collins was ordained in 1868 by the Bishop of Wheeling, W. Va., and came to the Diocese of Fargo in 1880. He was pastor of the parishes at Springfield, Elk Point and Fargo before coming to Mandan in 1894.

#### DEATH OF REV. GEORGE A. ARCTANDER OF ST. PAUL.

The Rev. George A. Arctander, pastor of the parish of St. Andrew, St. Paul, Minn., died on September 15, 1909, after a very brief illness. Owing to the contagious nature of his disease the funeral was private, the Most Rev. Archbishop officiating at the pastoral residence. Public services were held in St. Andrew's Church on September 21, at which Rev. T. A. Printon was celebrant of the Solemn High Mass of Requiem. Rev. P. R. Heffron of St. Paul Seminary preached the sermon.

Father Arctander was born at Skien, Norway, December 31, 1868. After matriculating at the University of Christiania, he came to America in 1887, and shortly afterwards he was converted from Lutheranism to Catholicism. He attended St. John's College, Collegeville, Minn., the College of St. Thomas, St. Paul, Minn., and the St. Paul Seminary where he was ordained to the Priesthood November 11,

1896. He was successively assistant pastor of the parishes of St. Stephen and of St. Charles, Minneapolis; a member of the Diocesan Missionary Band from 1902 to 1907 when he was placed in charge of the parish of St. Andrew, St. Paul, Minn.

#### DEATH OF REV. JOHN SEUBERT OF COLOGNE, MINN.

The Rev. John Seubert, pastor of the Church of St. Bernard, Cologne, Minn., died September 28, 1909. The Solemn High Mass of Requiem was celebrated by Rev. L. Haas of Glencoe, assisted by Revs. W. Stultz of Sleepy Eye, and M. Gerstl of Stewart, as Deacon and Subdeacon respectively. Rev. M. A. Goevert of Norwood was Master of Ceremonies. Father Cleary of Minneapolis preached the English sermon; and Father Stelmes of St. Paul spoke in German.

Father Seubert was born in Wimmelback, Bavaria, September 16, 1853; and was brought to America at the age of five years. He was educated at Holy Cross College, near Montreal, Can., and at St. Francis Seminary, Milwaukee, Wis. He was ordained July 4, 1880, in Menasha, Wis. In 1888 he was appointed pastor of Cologne and Norwood, the latter of which he resigned a few years prior to his death.

#### DEATH OF REV. P. PERNIN OF ROCHESTER, MINN.

On October 9, 1909, Reverend P. Pernin, for twelve years Chaplain of St. Mary's Hospital, Rochester, Minn., died in his eighty-sixth year. He was born in France; and did missionary work in Illinois and in Michigan before coming to Minnesota. He was in Chicago during the great fire which destroyed that city in 1871, and rescued several persons from death. He afterwards published a book giving his experiences and observations during the fire.

The funeral services took place in St. John's Church, Rochester. Solemn Requiem Mass was celebrated by the Rev. Joseph Guillot, of Marshall, Minn., assisted by Father Van Hoenackere of Minne-

sota Lake as Deacon and Father Cotter of St. Mary's Hospital, Rochester, as Subdeacon; Father Cummiskey of Rochester was Master of Ceremonies.

#### DEATH OF MOTHER M. EMILY, O. S. D., SINSINAWA, WIS.

Mother M. Emily Power, O. S. D., for forty-two years Prioress and Mother General of the Sisters of the Third Order of St. Dominic, forming the Congregation of the Holy Rosary, died on October 16, 1909, at St. Clara Convent, Sinsinawa, Wis., of heart failure caused by bronchial pneumonia.

Pontifical Requiem Mass was celebrated by Right Reverend P. J. Muldoon, Bishop of Rockford, Ill., with Revs. D. F. McGuire of Chicago, and P. B. Knox of Madison as Deacon and Subdeacon respectively. Archbishop Ireland who preached the funeral sermon was present in the sanctuary attended by Revs. T. F. Cashman and T. P. Hodnett of Chicago.

Mother Emily was born in 1844; and made her religious profession in the Dominican Order on August 15, 1861. She was elected Prioress of the Community in May 1867, which office she held until 1889 when she was elected the first Mother General of the Order, the Constitutions of which had been formally approved by Rome the preceding year. She continued to be Mother General until her death.

#### DEATH OF EDWARD F. X. MCSWEENEY, D. D. OF EMMITSBURG, MD.

On October 19, 1909, the Rev. Doctor McSweeney died at Mount St. Mary's Seminary, Emmitsburg, Md., where he had been Professor of Moral Theology and Church History for nearly twenty-five years. Cardinal Gibbons presided at the funeral obsequies. The Solemn Mass of Requiem was celebrated by Rev. T. P. McLoughlin of New Rochelle, N. Y., a nephew of the deceased, assisted by Very Rev. J. P. Chidwick of St. Joseph's Seminary, Dunwoody, N. Y., as



Deacon, and Rev. George Tragesser of Emmitsburg, as Subdeacon. The sermon was preached by Very Rev. D. J. Flynn, President of Mount St. Mary's Seminary.

Dr. McSweeney was born in 1846; graduated from St. Francis Xavier College, N. Y., in 1862; and made his theological studies at the College of the Propaganda, Rome. After his ordination he was for a time pastor of St. Mary's Church, Poughkeepsie, N. Y. He was President of the College of St. Thomas, St. Paul, Minn., from 1887 to 1888, after which he returned to Mount St. Mary's Seminary, Emmitsburg. He was distinguished as a theologian and a writer; and for many years he took a very active interest in the total abstinence movement in America.

#### DEATH OF REV. DANIEL HUGHES, D. D., OF ST. PAUL SEMINARY, ST. PAUL, MINN.

The Rev. Daniel Hughes, D. D., Professor of Dogmatic Theology in the St. Paul Seminary died at St. Joseph's Hospital, Mankato, Minn., after a brief illness on October 24, 1909. Death resulted from a stroke of apoplexy. The funeral services were held in the Church of Sts. Peter and Paul, Mankato, on October 28. The Rev. G. Murphy of Blue Earth was celebrant of the Solemn Mass of Requiem with Revs. E. H. Devlin of Austin, as Deacon, and J. Cieminski of Wells, as Subdeacon. Rev. J. Cummiskey of Rochester was Master of Ceremonies; and Rev. J. M. Reardon of St. Paul Seminary preached the funeral sermon. A special train from the Twin Cities brought many of the local clergy, the Professors and a large number of students from the St. Paul Seminary.

Father Hughes was born at Bedford, Prince Edward Island, Canada, in 1866. He studied Philosophy at the College of St. Laurent, Montreal, and made his theological course at the Grand Seminary in the same city. He was ordained to the Priesthood December 22, 1894. For a short time he was assistant pastor of Albert Lea and

of Blue Earth, whence he was transferred to the pastorate of Easton and Delavan. In 1898 he was appointed pastor of St. John's Church, Mankato, where he remained until 1901, when he went to Rome for post-graduate work and obtained the doctorate in Theology and in Philosophy. In 1903 he entered the Catholic University of America at Washington where he remained one year; and was then appointed Professor of Dogmatic Theology in the St. Paul Seminary which position he occupied at the time of his death.

#### DEATH OF SISTER ST. JAMES, OF ST. PAUL, MINN.

On November 11, 1909, Sister St. James Doyle died at St. Joseph's Academy, St. Paul, Minn. The Solemn Mass of Requiem was offered in the Academy Chapel by Rev. J. J. Lawler assisted by Revs. J. A. Corrigan and J. J. Tomek as Deacon and Subdeacon, respectively. The sermon was preached by the Most Reverend Archbishop of St. Paul.

The deceased Sister was in the fifty-eighth year of her age, thirty-seven of which were passed in religion. For seventeen years prior to her death Sister St. James was Assistant at St. Joseph's Academy, the Motherhouse of the Sisters of St. Joseph in St. Paul.

#### DEATH OF REV. J. BELZOWSKI, OF SWAN RIVER, MINN.

Rev. John Belzowski, pastor of the Church of St. Stanislaus, Swan River, Minn., died November 21, 1909, at the hospital, Little Falls. He was in his forty-eighth year. He came from South Dakota to the Diocese of St. Cloud with Bishop Marty; and for ten years had been pastor at Swan River.

#### DEATH OF REV. JOHN WALSH OF ST. PAUL, MINN.

Rev. John Walsh died at the Mercy Hospital, Dubuque, Iowa, December 5, 1909; and was buried from the Cathedral of St. Paul. The Mass of Requiem was celebrated by Rev. Edward Walsh of South St. Paul.

Father Walsh was ordained at the St. Paul Seminary on November 11, 1896. For a time he was Secretary to Archbishop Ireland; then attended the Catholic University, Washington, D. C. for one year, after which he was assistant pastor of the Immaculate Conception parish, Faribault, Minn., whence he was sent to South St. Paul as pastor of the Church of St. Augustine. Failing health forced him to relinquish the parish and, in the hope of improving his conditions, he went to Salt Lake City where he taught in All Hallows College conducted by the Marist Fathers.

#### DEATH OF REV. EDWARD KENNY OF CANDO, N. D.

Rev. Edward Kenny, pastor of the Church of the Sacred Heart, Cando, N. D., died after a brief illness on January 24, 1910. The funeral obsequies took place on the 26th. The Mass of Requiem was celebrated by Rev. John Considine, of Minto, assisted by Rev. J. Gaydusek of Wahpeton as Deacon, and Rev. M. Dougherty of Langdon as Subdeacon. The funeral sermon was preached by the Very Reverend Thomas Egan, Administrator of the Diocese of Fargo, who with Rev. John Quillinan of Casselton accompanied the remains to Chicago where they were interred.

Father Kenny was born in Ireland in 1855, and studied at St. John's College, Waterford, where he was ordained June 14, 1880. He went to Australia and labored for three and a half years in the Archdiocese of Adelaide. The climate affected his health and he came to North Dakota; and was located for a time at Grand Forks, going later to Pembina and Bathgate. In 1886 he was appointed to Grafton where he remained until 1904 when he assumed charge of the parishes of Cando and Bisbee. He was one of the Diocesan Consultors of the late Bishop Shanley of Fargo, N. D.

#### DEATH OF REV. JOACHIM WIDMER, O. S. B.

The death of the Rev. Joachim Widmer, O. S. B., occurred at New Orleans, La., early in February, 1910. From 1892 to 1897 the de-

ceased laboured in the missions of the diocese of Fargo, N. D., chiefly in Devil's Lake, in the counties of Emmons and McIntosh.

#### DEATH OF HUGH McDEVITT, OF MINNEAPOLIS, MINN.

The Rev. Hugh McDevitt who, for some years had lived in retirement at the Catholic Orphan Asylum, Minneapolis, died at St. Mary's Hospital in that city on February 21, 1910. His funeral took place from the Cathedral of St. Paul. The Solemn Mass of Requiem was celebrated by the Rev. Cornelius McDevitt of Willmar, with Rev. Edward Lee of Minneapolis as Deacon, and Rev. Robert FitzGerald of Minneapolis as Subdeacon. The Rev. Patrick O'Neill of St. Paul preached the funeral sermon.

Father McDevitt was born in Ireland sixty-eight years ago. After his ordination he spent some years on the mission in Australia, before coming to the Diocese of St. Paul. He was pastor of the parishes of Darwin, Mannanah, Rosemount, and Shakopee successively.

#### DEATH OF REV. LEO WINTER, O. S. B.

On March 25, 1910, Rev. Leo Winter, O. S. B., died of chronic heart trouble at St. Mary's Hospital, Rochester, Minn. The remains were taken to St. John's Abbey, Collegeville, Minn., where the funeral obsequies took place. Solemn Mass of Requiem was celebrated by the Right Rev. Abbot Engel after which the body was interred in the cemetery adjoining the Abbey. Father Leo was born in Germany, September 13, 1850, and came to America in 1868. He was ordained priest in 1876 by Bishop Seidenbusch of St. Cloud, at St. John's Abbey, Collegeville. For a time he was stationed at the Church of the Assumption, St. Paul; and afterwards in various parishes in the Diocese of St. Cloud, Minn.



## DEATH OF THE REV. JOHN WERNICH.

The Rev. John Wernich, pastor of St. Ann's parish, Wadena, Minn., died on Wednesday, March 30, 1910, at the pastoral residence Wadena. The funeral took place from St. Ann's Church on Friday, April 1, 1910; it was conducted by the Rt. Rev. Msgr. Edward J. Nagl, Vicar General of the diocese of St. Cloud, with the participation of many priests. The remains were interred in the cemetery of Wadena.

The deceased was born February 21, 1846, at Elbing, Germany, of Protestant parents, and in his early youth became a convert to the Catholic Church. He received his classical training in the schools at home, and finished the Seminary course at St. Francis Seminary, Milwaukee Wis., where he was ordained to the priesthood on September 30, 1869. He laboured in various missions in the states of Missouri, Wisconsin, Indiana, and South Dakota, until in 1895 he was called to the diocese of St. Cloud by the late Bishop Marty. There he acted as the Bishop's secretary for one year, was stationed at Luxemburg from 1896 to 1908, and lastly at Wadena from 1908 to the time of his death.

## DEATH OF REV. MICHAEL CAULEY.

The Rev. Michael Cauley, Rector of the parish of St. Columbkille, Maples, Minn., died on Sunday, May 22, 1910, at St. Raphael's Hospital, St. Cloud, Minn. His remains were interred in the cemetery of his parish on Tuesday, May 24; the celebrant at the funeral service was the Rev. Julius Lemmer, Holding Ford, Minn.

The deceased was born in Ireland about 55 years ago, and came to the United States as a young priest. He was stationed in various missions of the diocese of St. Paul, and for the last four years was affiliated to that of St. Cloud. For some time he was chaplain in the St. James Hospital of Perham, and afterwards was appointed to the parish of Maples.

## TRAGIC DEATH OF REV. E. J. WALSH, SOUTH ST. PAUL.

On Sunday evening, May 29, 1910, the Reverend Edward J. Walsh, pastor of the Church of St. Augustine, South St. Paul, Minn., was shot dead by a drink-crazed parishioner, who, a few moments previously, had taken the life of his wife.

The funeral services were held at the Church of St. Augustine on June 1. The Solemn High Mass of Requiem was celebrated by Rev. Thomas Barden of Tecumseh, Neb., cousin of the deceased, assisted by Rev. John Dunphy of the College of St. Thomas, St. Paul, as deacon, and Rev. Robert Schlinkert of Hampton, Minn., as subdeacon. Rev. A. Ziskovsky of St. Paul Seminary, was master of ceremonies. The sermon was preached by the Right Reverend John J. Lawler, D. D., Auxiliary-Bishop of St. Paul. The Right Reverend Joseph F. Busch, D. D., Bishop of Lead, S. D., the first resident pastor of South St. Paul, occupied a seat in the sanctuary. An unusually large number of the local clergy was present, showing the esteem in which the deceased was held and the general regret at his untimely and tragic death.

Father Walsh was a native of the County Kilkenny, Ireland, where he was born on March 25, 1875. He made his classical course at St. Kieren's College, Kilkenny. In 1894 he came to Minnesota and entered the St. Paul Seminary to pursue his philosophical and theological studies; and was ordained to the priesthood June 6, 1900. He was for a time assistant pastor of the Church of St. Joseph, St. Paul, whence he was transferred to the Church of St. Stephen, Minneapolis, as pastor pro tem. Later on he served as assistant pastor of the Cathedral of St. Paul; and as pastor of the parish of Ghent, Minn. On January 1, 1905, he was placed in charge of the parish of St. Augustine.

The Rev. W. P. Walsh, pastor of the parishes of DeGraff and Murdock, Minn., is a brother of the deceased.

## DEATH OF REV. JOSEPH GOIFFON.

Another venerable figure dropped from the vanishing ranks of the pioneer Catholic missionaries of the Northwest when Rev. Joseph Goiffon died suddenly at the home of relatives in Hugo, Minn., on May 6, 1910. His funeral obsequies took place in the Cathedral of St. Paul on May 9. The Solemn High Mass of Requiem was celebrated by Rev. J. Guillot of Marshall, assisted by Rev. F. Savey of Osseo, as deacon, and Rev. M. L. Nicolas of New Canada, as subdeacon. The sermon was preached by Most Reverend Archbishop Ireland, after which the remains were interred in Calvary Cemetery.

The Rev. Joseph Goiffon was born March 3, 1824, in the parish of St. Etienne sur Chalaron, in the Department of Ain, France. After completing his classical studies in the Little Seminary of Meximieux, he entered that of Belley to pursue his philosophical course. His theological studies were made in the Grand Seminary of Brou, where he was ordained June 2, 1852. He was assistant pastor at Meximieux until 1857, when he obtained permission from Bishop de Longalerie of Belley to come to the Diocese of St. Paul, Minn. He reached his destination November 7, 1857, and spent the winter at the Bishop's house. In the spring he went to Mendota to take charge of that parish during the temporary absence of the pastor, Rev. A. Oster, who was on a missionary tour in the southern part of the State.

In August, 1857, the Very Rev. A. Ravoux, Administrator of the Diocese, sent Father Goiffon to the Red River district as assistant to Rev. George Belcourt, who was then stationed at St. Joseph (now Walhalla, N. D.). The journey of five hundred miles was made by ox team. On his arrival he was sent by Father Belcourt to Pembina, a mission about thirty miles from St. Joseph, where he remained until the following March, when, on the departure of Father Belcourt for Canada, he went to reside at St. Joseph. His parishioners were for the most part Canadians and half-

breeds, who subsisted on the products of the annual buffalo hunts in which they engaged.

At the request of Father Ravoux, Father Goiffon made a trip to St. Paul in 1859; and again in the autumn of 1860. On his homeward journey he left his travelling companions about forty miles from Pembina and hastened forward on horseback in order to reach his destination in time for mass on the first Sunday of November. On the third of November he was caught in a blizzard on the open prairie, exposed to all the fury of the storm. He dismounted, removed the saddle from his weary horse, and made a hollow in the snow in which he placed it to serve as a bed. Then covering himself in his buffalo skin he went to sleep. He remained in that position throughout the following day. On the third day, when he attempted to arise, he found that his feet were frozen. He dragged himself towards his horse, which was lying on the ground a short distance away, only to learn that he had succumbed to the intense cold. To assuage the pangs of hunger he cut some flesh from the body of his dead horse and ate it with relish. Then covering himself with his robe he recommended himself to God and his Guardian Angel and went to sleep. On the fifth day the storm abated. His feeble cries for help were heard by a couple of travelers who happened to pass that way; and he was taken to the home of Joseph Rolette in Pembina. His frozen limbs soon began to mortify, and in order to save his life he was removed to St. Boniface, Man., where, on December 3, his right limb was amputated just below the knee. He was too weak to stand a similar operation on the left foot—so weak, indeed, that preparations were made for his death. The Sisters began to prepare tallow candles for the wake: the tallow took fire and soon the Archbishop's house, in which the patient lay, was a mass of flames which in a short time communicated themselves to the adjoining Cathedral. Father Goiffon was rescued with difficulty from the burning building, which, together with the Cathedral, was reduced to ashes. The



sufferer was taken to the Grey Nuns' Hospital and the last Sacraments were administered. To the surprise of all he began to recover and on January 6, 1861, his left foot was amputated. On June 7 he returned to St. Joseph and resumed his missionary labors. By the aid of a stout stick and a wooden leg which he whittled from the branch of a tree, he continued to move about in the fulfillment of his pastoral duties until the following September, when Bishop Grace paid a visit to the Red River district and on his return to St. Paul brought Father Goiffon with him.

On the last Sunday of September, 1861, Father Goiffon took charge of the parishes of Little Canada and Centerville; and in 1864 Somerset, Wis., was added. Six years later he built the brick church at Centerville. In 1877 the parish of White Bear was placed under his jurisdiction and he erected a church there and also in Little Canada. These parishes were transferred to another priest in 1881 and Father Goiffon moved to Centerville, where he remained for ten years when he was again placed in charge of the parish of Little Canada. Here he lived until 1905, when he retired from active duties and went to reside with his friend, Mgr. A. Oster, at Mendota. A few months before his death he left Mendota and went to live with relatives in Hugo, whence God's messenger summoned him to eternal rest.

# THE LIBRARY.

## A Partial List of Its Contents.

(Continued from the previous issue).

The Founding of the Catholic Church in North Dakota. By Rt. Rev. John Shanley, D. D. Bishop of Fargo. In "Collections of the State Historical Society of North Dakota." Vol. II. Appendix. Presented by Rev. M. J. O'Driscoll, Fargo, N. D.

The Discovery of the Relics of the Rev. Jean Pierre Aulneau, S. J. By Rev. J. Paquin, S. J. Pamphlet. Presented by the Author.

From the Library of the late Bishop Cotter of Winona, Minn.: Life and Labors of Rt. Rev. Frederic Baraga, First Bishop of Marquette, Mich. To which are added short sketches of the lives and labors of other Indian Missionaries of the Northwest. By P. C. Verwyst, O. F. M., Milwaukee, Wis., 1900.

The Priests of Holy Cross. By Rev. John Cavanaugh, C. S. C. Notre Dame, Ind.

A Story of Fifty Years. From the Annals of the Congregation of the Sisters of the Holy Cross. 1855-1905. Notre Dame, Ind.

Upper Mississippi: or, Historical Sketches of the Mound-Builders, the Indian Tribes, and the Progress of Civilization in the Northwest; from A. D. 1600 to the Present Time. By George Gale. Chicago and New York, 1867.

Men of Minnesota. A collection of the portraits of men prominent in business and professional life in Minnesota. Published by the Minnesota Historical Society. St. Paul, Minn., 1902.

Fifty Years in the Northwest. With an Introduction and Appendix Containing Reminiscences, Incidents and Notes. By W. H. C. Folsom. Edited by E. E. Edwards. St. Paul, Minn., 1888.

Creighton University. Reminiscences of the First Twenty-Five Years. By M. P. Dowling, S. J. Omaha, Neb., MCMIII.

Very Rev. J. A. M. Pelamourgues, First Pastor of St. Anthony's Church, Davenport, Iowa. By Rev. J. F. Kemper. Winterset, Iowa, 1901. Pamphlet. Presented by Archbishop Ireland.

Collections of the State Historical Society of North Dakota. Vol. II. Bismarck, N. D., 1908. Presented by Rev. M. J. O'Driscoll, Fargo, N. D.

Address delivered by Rt. Rev. John Shanley, Bishop of Fargo, at the Annual Meeting of the State Historical Society of N. D., June 17, 1908. Presented by the Author.

The Prehistoric Aborigines of Minnesota and Their Migrations. By N. H. Winchell, Minneapolis, Minn. Reprint from the Popular Science Monthly, Vol. LXXIII, September, 1908. Pamphlet. Presented by the Author.

History of the Catholic Church in Western Canada. From Lake Superior to the Pacific (1659-1895). By the Rev. A. G. Morice, O. M. I. 2 Vols. Toronto, The Musson Book Company, Limited, 1910.

# THE MUSEUM.

## Objects of Historical Value.

(Continued from the previous issue.)

The Episcopal Ring of Right Reverend Joseph Cretin, first Bishop of St. Paul. It was buried with him in 1857; and removed from the coffin when his remains were reinterred near the Mortuary Chapel, Calvary Cemetery, in 1888. Presented by Archbishop Ireland.

A Tree-barred Cross belonging to the late Bishop Cotter of Winona. Found near Frontenac, Minn.

Facsimile of the Autograph of Rev. Samuel Mazzuchelli, O. P. Presented by Archbishop Ireland.

Minnesota Township No. 168. Blue Print of the environs of Fort St. Charles and Ile au Massacre. Presented by John P. O'Connor, St. Paul.

Photographs: Bishop Shanley of Fargo, N. D.; First Church, Priest's Residence and School in North Dakota, 1818. Presented by Rev. M. J. O'Driscoll of Fargo, N. D.; Marquis Charles de Beauharnois, 15me. Gouverneur du Canada, 1727-1747. Presented by Rev. Stephen Theobald, St. Paul Seminary; Rev. John Seubert of Cologne, Minn. (in his coffin). Presented by Rev. P. Schirmers of Minneapolis; St. Mary's Church, New Trier, Minn., 1864-1909. Presented by Rev. N. Stubinitzky, New Trier; Priests of the Diocese of St. Paul at the Retreat, 1870. Presented by Mother M. Irenaeus, Jamestown, N. D.



## Acknowledgement.

**T**HE St. Paul Catholic Historical Society gratefully acknowledges its indebtedness to the following for materials bearing on the History of the Catholic Church in the Northwest.

Most Reverend Archbishop Ireland of St. Paul; The Library of the late Bishop Cotter of Winona, Minn.; The Sisters of St. Joseph of St. Paul; the Dominican Sisters of Sinsinawa, Wis., and of Faribault, Minn.; Rev. M. J. O'Driscoll of Fargo, N. D.; Rev. J. Cermack of New Prague, Minn.; Rev. N. Stubinitzky of New Trier, Minn.; Rev. P. Schirmers of Minneapolis; Mother M. Irenaeus of Jamestown, N. D.; Rev. F. English of Winona, Minn.; Rev. A. Ziskovsky and Rev. S. Theobald of St. Paul Seminary, St. Paul; Rev. Odo Richardt, O. F. M., of St. Paul; Rev. M. I. J. Griffin of St. Thomas College, St. Paul; John P. O'Connor and N. H. Winchell of St. Paul; Hon. W. J. Onahan of Chicago, Ill.; Warren Upham of St. Paul.





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